

A BIBLICAL DISCOVERY

Am I JEW or GENTILE ?

OR THE

CREATED ORIGIN of the RACES.



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AM I JEW
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CREATED ORIGIN OF THE RACES.

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AUTHOR OF

Cosmogony or Mysteries of Creation, being an Analysis
of the natural facts stated in the Hebraic Account of
Creation, supported by the development of existing
acts of God towards Matter. Genesis Disclosed.

Adam and Ha-Adam. Answer to Hugh Miller.

An Appeal of a Layman to the Committee

on the Revision of the English Version

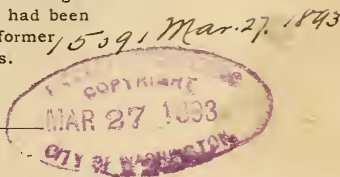
of the Holy Scriptures, to have

Adam restored to the English

Genesis where it had been

left out by former

translators.



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INTRODUCTION.

This work is the résumé or corollary from various publications on the same general subject by the author which have extended through a period of over forty years, and can be stated succinctly as the misuse of two English words in the King James Bible—The one word being “Man,” used indiscriminately for Adam and The Adam in the Genesis, and the other is the word “So,” at the head of Gen. I., 27, in the place of “And,” the proper Hebrew word. In the Oxford Revision lately published, one of these errors has been rectified by returning the Hebrew word “And” to its long lost place and deposing the usurper “So” from its high and commanding position for mischief. The other error still remains in our Bible and in the Oxford Revision, as there is no equivalent word in the English language for Adam “male and female” created (Gen. I., 26,) or The Adam

a single "male" created (Gen. I., 27.) By restoring these Hebrew terms to their proper places, it becomes apparent that the first verse records the creation of a class of human beings, while the second records the creation of the Hebrews, and that The Adam was a representative Hebrew and the created head of the Jewish line, which evolved the Saviour of mankind. This would seem to prove the Divinity of Jesus Christ and Christianity as being an original design of the Creator. By restoring these terms the flood only destroyed the descendants of The Adam, except Noah and his family, leaving the descendants of Adam unharmed by that punishment.

The author invites the most searching criticisms on the positions taken, for if he is right, truth should be inscribed on the portals of the Gateway to Divine Revelation in the English as contained in the Hebrew.

AM I JEW OR GENTILE ?

This important question has been substantially raised by the Oxford Revision of the Holy Scriptures, completed a short time since and published to the Christian world. It arises from the fact, that the Revisers have dropped the word "So" at the head of Gen. I., 27, which appears in our Bible, and have placed in its stead in the Revision, the proper Hebrew word "And." The true understanding and proper rendering of "Man" in both, Gen. I., 26 and 27, would seem to settle the vexed question of the creative origin of mankind.

The word "So" in our Bible, to the general or careless reader, made the creative act in Gen. I, 26, a declaration of God's intention to create what he did create in Gen. I, 27. While the word "And" indicates, as it does in every other Verse of the First Chapter, an additional something, and in this case an additional act of creation. By the replacing of Adam in the 26th Verse, and THE ADAM in the 27th Verse, which are the corresponding terms in the

Hebrew for "Man" in the Bible and in the Revision, it becomes strikingly apparent that these two verses record two separate and distinct creative acts, of two separate and distinct portions of mankind.

By looking over the rules established for the guidance of the Oxford Revisers, we can see why they did not replace Adam and THE ADAM in the Revision, if they desired ever so much to do so. These were the rules by which they were to be guided.

1. To introduce as few alterations as possible into the Text of the Authorized Version consistent with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.

3. That the Text to be adopted be that for which the evidence is decidedly preponderating, and that where the Text so adopted differs from that which the Authorized Version was made, the alteration be indicated in the margin.

From this it will be seen that the power and scope of the Revision Committee to make changes from the Authorized Version were limited, and the knowledge of this fact will be gratifying to the whole Christian world. Nothing is more repugnant to Christians than radical alterations in the Bible Text, while there is

nothing more searching than desires for clear explanations of obscure portions.

While this is so in the general, we are all interested in having the account of the creation of our ancestors as clearly stated as it is possible to obtain it from the Hebrew, and if the Hebrew terms themselves are not used, any true explanation relating to the English terms will unquestionably be hailed as true Bible teachings.

It may be interesting to the English reader to whom this little work is more particularly addressed, in the hope of making clearer what has been regarded as obscure, to know the history of our various Versions of the Bible, which we take from the Oxford Revision.

“The English Version of the New Testament here presented to the reader, is a Revision of the translation published in the year of Our Lord 1611, and commonly known by the name of the Authorized Version.

That translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale’s translations in its final shape or revisions of Versions that had been themselves almost entirely based on it. Their successive changes may be

recognized in this continuous work of authoritative revision : First, the publication of the Great Bible of 1539-41, in the reign of Henry the VIII ; next the publication of the Bishops Bible of 1568 and 1572, in the reign of Elizabeth ; and lastly, the publication of the King's Bible of 1611, in the reign of James I. Beside these, the Geneva Version of 1560, itself founded on Tyndale's translations, must here be named, which though not put forth by authority, was widely circulated in this country and largely used by King James' translators."

We can all see from this that our King James Bible was framed from manuscripts, claimed to have been written by inspired writers.

The general account of the creation in Genesis is founded upon the application of God's Laws, called Natural Laws, to matter. The inspired, in writing this account, handles all these laws in creating, combining, in reproducing and in setting the heavenly bodies of the Universe in motion, which the most skilled scientist or philosopher of to-day would use in the lecture room before his students. Most of these laws have been discovered since the translations of these manuscripts, while the scientist and philosopher have unearthed these manuscripts and their inspiration, by developing God's Acts in Nature.

While the Genesis is the gate-way to Divine Revelation, it is a purely scientific account and the record of Divine law as applied to matter. It is a simple and concise statement of facts. No dogmas or religious creeds are referred to or hinted at, so that the explanations of the principles laid down there, while they give strength to the Christian faith, are to be tested more by discovered natural laws than by simple faith in their truth.

Without a further and clearer explanation of this English word "Man," used by translators in our Bible in the creative account, (as there is no explanation of the term given there,) our belief naturally takes a wider range from actual knowledge and experience, than the imprint can hold us to. We see and we know, and we would like to read as we see and know; but we cannot, from the fact that we are unable to compass the meaning of "Man" in that connection.

This has aroused the author to a research to see where the truth lay. The result of that research, although continued diligently for many years, has never till quite lately crystallized into a consistent and satisfactory form, which he is now willing to give to his fellow readers, and if it produces an effect on any other class, he will be so much the more gratified.

The conclusion arrived at is, that the Hebrew record of the Creation of Mankind is exactly correct, and in accordance with the developed laws of God, the most prominent of which is His Divine law of reproduction, "after its kind," so persistently repeated in the First Chapter of Genesis. That the record explains itself clearly and needs no manisms of construction, and that it accords harmoniously with the present received opinions of mankind, if read in the Hebrew.

In reading any language, when we come to a term which we do not understand, or its meaning is doubtful, we refer to the standard dictionary of the language for information. In reading the Genesis as it is usually read, the ordinary reader would probably find nothing to criticise; but if he is an accurate reader and desires to understand what he reads, he will ask himself what "Man" means in the creative account, as used in the following verses in our Bible and in the Oxford Revision.

GENESIS I.

* * * * *

26. And God said, let us make "Man" in our image, after our likeness, and let "them" have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over

all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created "Man" in His own image, in the image of God created he him, male and female created he them.

* * * * *

The reader takes up his Webster's Dictionary and turns to "Man," and finds the following definitions :

MAN. An individual of the human race ; a human being ; a person ; a grown up male, as distinguished from a woman or boy ; the human race ; mankind ; the totality of men ; sometimes the male part of the race, as distinguished from the female ; one possessing in a high degree the distinguishing qualities of manhood ; one of manly strength or virtue ; a servant of the male sex ; a vassal ; a subject ; a married man or husband ; a piece with which a game as chess or drafts is played.

Which of these definitions is the reader to apply to the term "Man" in this creative account ? He is puzzled and perplexed ; but a Hebrew scholar steps in here and comes to his assistance. He opens the Hebrew Dictionary and finds that the Hebrew term for Man is *Ish*, as pronounced in English, and the Hebrew scholar is still more perplexed when he finds no word *Ish* in the creative account. He then begins to examine the record itself, for being acquainted with

Scriptures, he finds in Gen. V., 2, just the definition which he desires, and in the creative account, the corresponding place of the term defined. He then reads in Gen. I., 26, the account of the making of Adam, and the definition of this term Adam in Gen. V., 2.

GENESIS I.

26. And God said, let us make ADAM in our own image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The Hebrew Scholar now begins to investigate. He reads the mosaic definition of ADAM used in the creative account thus :

“Male and female created he THEM, and blessed THEM, and called THEIR name ADAM in the day when they were CREATED.” Gen. V., 2.

Here, then, is the name “Adam” in the creative account and its definition “male and female,” created, not born of a woman, but brought into complete existence like all other things in the Genesis, without parents, or in other words by fiat.

All the various meanings attached to “Man” in English and Ish in the Hebrew are people with parents, born of a woman and grown up from birth to manhood. There is no one word

in the English language, and but one word in the Hebrew, and that is the word ADAM, that signifies "male and female," created, complete, and not born of a woman.

In like manner there is no one word in the English language, and but one in the Hebrew, and that is THE ADAM, that signifies a single male, created, complete, and not being born of a woman.

In like manner Adam is used to denote the descendants of Adam "created," in the Scriptures, and then its meaning can be correctly defined as "Man," because they are people born of a woman.

The same applies to THE ADAM and his descendants.

We now pass to the Second Division of the Creation of mankind, as stated in the Hebrew.

GENESIS I.

* * * * *

27. And God created THE ADAM in his own image, in the image of God created he him, male and female, created he them.

The Hebrew Scholar will inform the reader, that in this Verse where Ha the Hebrew for "the" is used in connection with Adam, it is THE ADAM, being the identification of an

individual governed by "him" in the same sentence.

The usual rendering of THE ADAM in all translations has been "the man," while in many places clearly indicating THE ADAM, it is rendered "man," "men," "man's" and "men's." In our Bible and in the Revision, in Gen. I., 27, it is rendered "man," simply without the designating article "the."

The same reasoning as to the use of this term "man" instead of Adam in the 26th Verse, will equally apply to the use of "man" in the 27th Verse, instead of THE ADAM, except as to the omission of "the."

It would undoubtedly be clearer to the English reader to have used the Hebrew terms in these two Verses, rather than take him through the circumlocution of a special education on the subject. Still, he might not compass the real meaning of the Hebrew terms without some explanation. But when he reads further on in the Genesis and finds this term THE ADAM used almost continuously, he would himself be put upon his enquiry as to its true meaning in Gen. I., 27.

Having thus stated these two creative acts, let us now analyze them as compared the one with the other, and ascertain if possible wherein they differ. The language used in Gen. I., 26,

is: "And God said, let US make ADAM in OUR image, after *our* likeness." Whatever US and OUR mean in this connection is not explained by the record itself, but one thing is certain, it means something. The expression, "in our image after our likeness," is distinctly a different quality as a whole from that of THE ADAM, created in Gen. I., 27, when it says: "And God created THE ADAM in his OWN image, in the image of God created he HIM."

Comparing the language and terms of the two acts, and the subjects of them, it must be admitted that they differ essentially in terms. It would take more knowledge than we possess on the subject of the Creation, to point out the exact differences in these two Divine Acts; but if language means any thing, there is a difference, and that difference alone is sufficient for any one to say, without fear of contradiction, that there are as recorded, two, *seperate*, acts of making and creating, to say nothing of the fact, that in the one act Adam means "male and female," while in the second THE ADAM was a single "male."

These slight differences in rendering the original terms of the Hebrew into English, does not in the least effect the account in the Hebrew, as that is a fixed inspired record, which some may conceive, and others misconceive, and it

is only by applying the microscope of exact knowledge that its truths are gradually developed. The reader will observe in the Second Chapter of Genesis, and 19th Verse, that ADAM is there used for the first time in our King James Bible. If he had been confused before, he would be still more confused at this sudden introduction of an unexplained name or term.

The Oxford Revision has delayed the introduction of ADAM to the reader, to Gen. III., 17, for what reason cannot be imagined. It is, however, equally abrupt in the narrative and equally without explanation of meaning to the reader.

We now give to the English reader the two Verses, Gen. I., 26, 27, as they are in our Bible, in the Oxford Revision, and in the Hebrew, that he may see for himself that all three mean the same, when he knows what "Man" means and stands for in these English Versions.

GENESIS I.

* * * * *

THE CREATION OF ADAM.

BIBLE.

26. And God said, let us make MAN in our image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all

the earth, and over every creeping thing that creepeth upon the earth.

REVISION.

26. And God said, let us make MAN in our image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

HEBREW.

26. And God said, let us make ADAM in our image, after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

THE CREATION OF THE ADAM.

BIBLE.

27. So God created MAN in his own image, in the image of God created he him, male and female, created he THEM.

REVISION.

27. And God created MAN in his own image, in the image of God created he HIM, male and female, created he THEM.

HEBREW.

27. And God created THE ADAM in his own image, in the image of God created he HIM, male and female, created he THEM.

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We have referred before to the fact, that in our Bible the word "So" appears at the beginning of Verse 27, while the Revision has dropped that word and given the correct Hebrew word "And" in its place, which word indicates that something additional was to be recorded as created, not before recorded.

The conclusions to be drawn from these names, ADAM and THE ADAM, as to what was created under them, are not constructions, but are facts. While no one can tell how many of mankind were created under the name ADAM, we can with certainty say that there were more than was created under the name THE ADAM. Another point we can be certain of, and that is, that all of mankind created were created under one or both of these names.

We will now proceed with the Hebraic history, which more particularly, as will be seen by the reader, relates to THE ADAM, and continue it to the Ninth Chapter of the Genesis, when the THE ADAM's were dispersed among the Isles of the Gentiles and the nations of the earth.

In order that this work shall not exceed certain limits, those Verses only will be quoted which contain Adam or THE ADAM, leaving the reader to refer to the Bibles for further information.

GENESIS, CHAPTER II.

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BIBLE.

5. And every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

REVISION.

5. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up ; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

HEBREW.

5. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up ; for the Lord God had not caused it to rain upon the earth, and there was not an ADAM to till the ground.

NOTE.—The reader can put his own construction of the meaning of ADAM in this Verse. As the meaning to us is ambiguous, we do not pretend any explanation. The Bible has it Man, and the Revision has it Man.

* * * * *

BIBLE.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

REVISION.

7. And the Lord God formed man of the

dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

HEBREW.

7. And the Lord God formed THE ADAM of the dust of the ground, and breathed into his nostrils the breath of life, and THE ADAM became a living soul.

NOTE.—The manner of making THE ADAM is specific and plain to the reader, and needs no comment. The Bible has “the man,” and Revision “the man,” while the Hebrew is THE ADAM.

* * * * *

BIBLE.

8. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

REVISION.

8. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

HEBREW.

8. And the Lord God planted a garden eastward in Eden, and there he put THE ADAM whom he had formed.

NOTE.—The Bible and Revision each render THE ADAM as “the man,” while the Hebrew is THE ADAM.

* * * * *

BIBLE.

15. And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it.

REVISION.

15. And the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it.

HEBREW.

15. And the Lord God took THE ADAM and put him into the Garden of Eden, to dress it and to keep it.

NOTE.—In this verse, the Bible has THE ADAM “the man,” and the Revision the same, while the Hebrew is THE ADAM.

* * * * *

BIBLE.

16. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat.

REVISION.

16. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat.

HEBREW.

16. And the Lord God commanded THE ADAM, saying, of every tree of the garden thou mayest freely eat.

NOTE.—In this verse, the Bible has THE ADAM “the man,” the Revision the same, while the Hebrew is THE ADAM.

* * * * *

BIBLE.

18. And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him.

REVISION.

18. And the Lord God said, it is not good that the man should be alone ; I will make him an help meet for him.

HEBREW.

18. And the Lord God said, it is not good for THE ADAM should be alone ; I will make him an help meet for him.

NOTE.—In this verse, the Bible has THE ADAM “the man,” and the Revision the same, while the Hebrew is THE ADAM.

* * * * *

BIBLE.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto ADAM, to see what he would call them ; and whatsoever ADAM called every living creature, that was the name thereof.

REVISION.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto the man, to see what he would call them ; and whatsoever the man called every living creature, that was the name thereof.

HEBREW.

19. And out of the ground the Lord God formed every beast of the field, and every fowl of the heaven, and brought them unto THE ADAM, to see what he would call them ; and

whatsoever THE ADAM called every living creature, that was the name thereof.

NOTE.—In this verse, the Bible has THE ADAM “ADAM,” and the Revision has it “the man,” while the Hebrew is THE ADAM.

* * * * *

BIBLE.

20. And ADAM gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for ADAM, there was not found an help meet for him.

REVISION.

20. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for man, there was not found an help meet for him.

HEBREW.

20. And THE ADAM gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for ADAM, there was not found an help meet for him.

NOTE.—In this verse, the Bible has THE ADAM “ADAM,” while in the second instance it has “ADAM,” and the same appears in the Hebrew.

The Revision has THE ADAM “the man,” and in the second instance, for ADAM in the Hebrew it has “man,” while the Hebrew has THE ADAM in the first instance, and ADAM in the second. The term Adam in the Hebrew seems somewhat obscure, and no explanation is given, except it refers to THE ADAM, the individual.

* * * * *

BIBLE.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took

one of his ribs and closed up the flesh instead thereof.

REVISION.

21. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs and closed up the flesh instead thereof.

HEBREW.

21. And the Lord God caused a deep sleep to fall upon THE ADAM, and he slept; and he took one of his ribs and closed up the flesh instead thereof.

NOTE.—In this verse, the Bible has THE ADAM "ADAM." The Revision has it "the man," while the Hebrew is THE ADAM.

* * * * *

BIBLE.

22. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

REVISION.

22. And the rib which the Lord God had taken from the man, made he a woman, and brought her unto the man.

HEBREW.

22. And the rib which the Lord God had taken from THE ADAM, made he a woman, and brought her unto THE ADAM.

NOTE.—In this verse, the Bible has THE ADAM "Adam." The Revision has it "the man," while the Hebrew is THE ADAM.

It will be observed by the reader that "man" ends the verse in each instance. This is the translation of the Hebrew term Ish, which has no necessary connection with either ADAM or THE ADAM.

BIBLE.

23. And Adam said, this is now bone of my bones, and flesh of my flesh ; she shall be called woman, because she was taken out of man.

REVISION.

23. And the man said, this is now bone of my bones, and flesh of my flesh ; she shall be called woman, because she was taken out of man.

HEBREW.

23. And THE ADAM said, this is now bone of my bones, and flesh of my flesh ; she shall be called woman, because she was taken out of man.

NOTE.—In this verse, the Bible for THE ADAM in the first instance it has “man,” in the second instance “the man.” The Revision in the first instance has “the man,” and “the man” in the second, while in the Hebrew it is THE ADAM.

* * * * *

BIBLE.

25. And they were both naked, the man and his wife, and were not ashamed.

REVISION.

25. And they were both naked, the man and his wife, and were not ashamed.

HEBREW.

25. And they were both naked, THE ADAM and his wife, and were not ashamed.

NOTE.—In this verse, the Bible has THE ADAM “the man,” and the Revision the same, while the Hebrew is THE ADAM.

GENESIS, CHAPTER III.

* * * * *

BIBLE.

8. And they heard the voice of the Lord God walking in the garden, in the cool of the day; and ADAM and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

REVISION.

8. And they heard the voice of the Lord God walking in the garden, in the cool of the day; and the man and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

HEBREW.

8. And they heard the voice of the Lord God walking in the garden, in the cool of the day; and THE ADAM and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

NOTE.—In this verse, the Bible has THE ADAM "ADAM," the Revision has it "the man," while the Hebrew is THE ADAM.

* * * * *

BIBLE.

9. And the Lord God called unto ADAM, and said unto him, where art thou.

REVISION.

9. And the Lord God called unto the man, and said unto him, where art thou.

HEBREW.

9. And the Lord God called unto THE ADAM, and said unto him, where art thou.

NOTE.—In this verse, the Bible has THE ADAM “ADAM,” the Revision “the man,” while the Hebrew is THE ADAM.

* * * * *

BIBLE.

12. And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat.

REVISION.

12. And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat.

HEBREW.

12. And THE ADAM said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat.

NOTE.—In this verse, the Bible has THE ADAM “the man,” and the Revision has it “the man,” while the Hebrew is THE ADAM.

* * * * *

BIBLE.

17. And unto ADAM he said, because thou had hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life.

REVISION.

17. And unto ADAM he said, because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying : Thou shall not eat of it ; cursed is the ground for thy sake. In toil shalt thou eat of it all the days of thy life.

HEBREW.

17. And unto ADAM he said, because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying : Thou shall not eat of it ; cursed is the ground for thy sake. In pain shall thou eat of it all the days of thy life.

NOTE.—In the Bible, in the Revision and in the Hebrew, the same term Adam is used. Why the article “The” is dropped from the Hebrew body term ADAM cannot be explained; but the identity of THE ADAM, the individual, is so unmistakable, that ADAM in this place is the exact equivalent of THE ADAM. Other instances of this kind will be found as we go on.

* * * * *

BIBLE.

20. And ADAM called his wife's name Eve, because she was the mother of all living.

REVISION.

20. And the man called his wife's name Eve, because she was the mother of all living.

HEBREW.

20. And THE ADAM called his wife's name Eve, because she was the mother of all living.

NOTE.—In this verse, the Bible has for THE ADAM “ADAM,” and the Revision has “the man,” while the Hebrew term is THE ADAM.

BIBLE.

21. Unto ADAM also and to his wife, did the Lord God make coats of skins, and clothed them.

REVISION.

21. And the Lord God made for ADAM and for his wife, coats of skins, and clothed them.

HEBREW.

21. Unto ADAM and to his wife, did the Lord God make coats of skins, and clothed them.

NOTE.—In this verse, and also in the Revision, each have ADAM for ADAM in the Hebrew. The individuality of THE ADAM is unmistakable as the husband of Eve.

* * * * *

BIBLE.

22. And the Lord said, behold the man is become as one of us, to know good and evil. And, now lest he put forth his hand and take also of the tree of life, and eat and live forever.

REVISION.

22. And the Lord God said, behold the man is become as one of us, to know good and evil. And now, lest he put forth his hand and take also of the tree of life, and eat and live forever.

HEBREW.

22. And the Lord God said, behold THE ADAM is become as one of us, to know good and evil. And now, lest he put forth his hand and

take also of the tree of life, and eat and live forever.

NOTE.—In this verse, the Bible has for THE ADAM “the man,” and so has the Revision, while the Hebrew is THE ADAM.

* * * * *

BIBLE.

24. So he drove out the man ; and he placed at the east of the Garden of Eden, cherubims and a flaming sword, which turned every way to keep the way of the tree of life.

REVISION.

24. So he drove out the man ; and he placed at the east of the Garden of Eden, the cherubim and the flame of a sword, which turned every way to keep the way of the tree of life.

HEBREW.

24. And he drove out THE ADAM ; and he placed at the east of the Garden of Eden, the cherubim and the flame of the sword, which turned every way to keep the way of the tree of life.

NOTE.—In this verse, the Bible has for THE ADAM “the man,” and the Revision has the same, while the Hebrew is THE ADAM.

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GENESIS, CHAPTER IV.

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BIBLE.

1. And Adam knew Eve his wife ; and she conceived and bare Cain and said, I have gotten a man from the Lord.

REVISION.

1. And the man knew Eve his wife ; and she conceived and bare Cain and said, I have gotten a man with the help of the Lord.

HEBREW.

1. And THE ADAM knew Eve his wife ; and she conceived and bare Cain and said, I have gotten a man with the help of the Lord.

NOTE.—In this verse, the Bible has for THE ADAM “ADAM,” the Revision has “the man,” while in the Hebrew it is THE ADAM.

* * * * *

BIBLE.

25. And ADAM knew his wife again, and she bare a son and called his name Seth ; for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

REVISION.

25. And ADAM knew his wife again, and she bare a son and called his name Seth ; for, said she, God hath appointed me another seed instead of Abel, for Cain slew him.

HEBREW.

25. And ADAM knew his wife again, and she bare a son and called his name Seth ; for, said she, God hath appointed me another seed instead of Abel, for Cain slew him.

NOTE.—In this verse, the Bible, the Revision and the Hebrew have “Adam” in the place of THE ADAM, his individuality being unmistakable.

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GENESIS, CHAPTER V.

* * * * *

BIBLE.

1. This is the Book of the generations of ADAM, in the day that God created man, in the likeness of God made he him.

REVISION.

1. This is the Book of the generations of ADAM, in the day that God created man, in the likeness of God made he him.

HEBREW.

1. This is the Book of the generations of ADAM, in the day that God created ADAM, in the likeness of God made he him.

NOTE.—In this verse, the Bible and the Revision each have ADAM in the first instance and “man” in the second, while the Hebrew is ADAM in the first instance and ADAM in the second instance. There might be some doubt as to what ADAM meant in the Hebrew without the word “him” in the same sentence governing its meaning ; but as it reads in that connection, it is a clear identification of THE ADAM.

BIBLE.

2. Male and female created he them, and blessed them, and called their name ADAM in the day when they were created.

REVISION.

2. Male and female created he them, and blessed them, and called their name ADAM in the day when they were created.

HEBREW.

2. Male and female created he them, and blessed them, and called their name ADAM in the day when they were created.

NOTE.—In this verse, in the Bible, in the Revision and in the Hebrew, the Hebrew term ADAM is correctly rendered and stands for “male and female” of the human races, created by fiat.

* * * * *

BIBLE.

3. And ADAM lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth.

REVISION.

3. And ADAM lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth.

HEBREW.

3. And ADAM lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth.

NOTE.—In this verse, the Bible, the Revision and the Hebrew each contain ADAM properly, in place for THE ADAM, the identification of this individual being unmistakable.

BIBLE.

4. And the days of ADAM after he had begotten Seth, were eight hundred years, and he begat sons and daughters.

REVISION.

4. And the days of Adam after he had begotten Seth, were eight hundred years, and he begat sons and daughters.

HEBREW.

4. And the days of ADAM after he had begotten Seth, were eight hundred years, and he begat sons and daughters.

NOTE.—In this verse, the Bible, the Revision and the Hebrew each contain Adam properly rendered in place for THE ADAM, the identification of this individual being unmistakable.

* * * * *

BIBLE.

5. And all the days that Adam lived were nine hundred and thirty years, and he died.

REVISION.

5. And all the days that ADAM lived were nine hundred and thirty years, and he died.

HEBREW.

5. And all the days that ADAM lived were nine hundred and thirty years, and he died.

NOTE.—In this verse, in the Bible, in the Revision and in the Hebrew, each contain ADAM properly rendered, in place of THE ADAM, the identification of this individual being unmistakable.

* * * * *

GENESIS, CHAPTER VI.

* * * * *

BIBLE.

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

REVISION.

1. And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them.

HEBREW.

1. And it came to pass, when THE ADAM began to multiply upon the face of the earth, and daughters were born unto them.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM is rendered “men,” while in the Hebrew it is THE ADAM.

* * * * *

BIBLE.

2. That the sons of God saw the daughters of men, that they were fair ; and they took them wives of all which they chose.

REVISION.

2. That the sons of God saw the daughters of men, that they were fair ; and they took them wives of all that they chose.

HEBREW.

2. That the sons of God saw the daughters

of THE ADAM, that they were fair; and they took them wives of all which they chose.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM in each is rendered “men,” while in the Hebrew it is THE ADAM.

* * * * * *

BIBLE.

3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

REVISION.

3. And the Lord said, My spirit shall not strive with man forever, for that he is also flesh; yet shall his days be an hundred and twenty years.

HEBREW.

3. And the Lord said, My spirit shall not always strive with Adam, for that he is also flesh; yet his days shall be an hundred and twenty years.

NOTE.—In this verse, in the Bible and in the Revision, in each, ADAM is rendered “man,” while the Hebrew term ADAM is equivalent to THE ADAM, the individual, governed by “he” in the same sentence.

* * * * * *

BIBLE.

4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown.

REVISION.

4. The Nephilim were in the earth in these days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same were the mighty men, which were of old, the men of renown.

HEBREW.

4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of THE ADAM, and they bare children to them; the same became mighty men, which were of old, men of renown.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM in each is rendered "men," while in the Hebrew it is THE ADAM.

* * * * *

BIBLE.

5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

REVISION.

5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

HEBREW.

5. And God saw that the wickedness of THE ADAM was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM in each is rendered "man," while in the Hebrew it is THE ADAM.

BIBLE.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

REVISION.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

HEBREW.

6. And it repented the Lord that he had made THE ADAM upon the earth, and it grieved him to his heart.

NOTE.--In this verse, in the Bible and in the Revision, THE ADAM in each is rendered "man," while in the Hebrew it is THE ADAM.

* * * * *

BIBLE.

7. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing and the fowls of the air; for it repenteth me that I have made them.

REVISION.

7. And the Lord said, I will destroy man, whom I have created, from the face of the ground; both man and beast, and creeping thing and fowl of the air; for it repenteth me that I have made them.

HEBREW.

7. And the Lord said, I will destroy THE ADAM, whom I have created, from the face of

the ground ; from ADAM unto beast, and the creeping thing and the fowl of the air ; for it repenteth me that I have made them.

NOTE. —In this verse, which controls what was to be destroyed by flood, is wonderfully distorted from the Hebrew, both in the Bible and in the Revision.

In the Bible, in the first instance, THE ADAM is rendered "man," and in the second instance is rendered "man ;" also in the Revision the same ; while in the Hebrew, the first is THE ADAM and the second ADAM. This is not all. In the Bible and in the Revision is inserted the following : "both man and beast," while in the Hebrew it is "from ADAM unto beast," a very decided difference as to what was to be destroyed. See explanation in Note to Gen. VII., 23.

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GENESIS, CHAPTER VII.

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BIBLE.

21. And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

REVISION.

21. And all flesh died that moved upon the earth, both fowl and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man.

HEBREW.

21. And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast,

and of every creeping thing that creepeth upon the earth, and every THE ADAM.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM is rendered “man,” while in the Hebrew it is THE ADAM. The reader will notice that every THE ADAM died, not every ADAM.

* * * * *

BIBLE.

23. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the ark.

REVISION.

23. And every living thing was destroyed which was upon the face of the ground, both man and cattle, and creeping thing and fowl of the heaven ; and they were destroyed from the earth ; and Noah only was left, and they that were with him in the ark.

HEBREW.

23. And every living substance was destroyed which was upon the face of the ground, both ADAM and cattle, and the creeping things and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only was left, and they that were with him in the ark.

NOTE.—This verse, to the exact reader, is the most important one in the Genesis, as determining the extent of the flood, and is the only one casting a shadow upon the otherwise consistent account, by the use of Adam as being the subject destroyed. In the Bible and in the Revision, Adam in the Hebrew is rendered “man.” We would accept Adam readily as the proper term, even though it

destroyed all of humanity, were it not that the term is so hemmed in, that its true meaning is THE ADAM.

1st, Because the designating article "the," or prefix to Adam, is frequently dropped, as has been seen, when the individuality of The Adam is plain.

2d, God said he would destroy THE ADAM by flood for cause, and we accept his word as truth.

3d, In declaring what he would destroy in Gen. VI., 7, he said: "I will destroy THE ADAM from the face of the ground, *from* Adam *unto* beast. Here Adam is the boundary line on the one side, and beast on the other, and THE ADAM, the subject destroyed, within them. This is equivalent to recording that Adam was not to be destroyed.

4th, All terms used in connection with the flood, such as all flesh died, and others of like import, are not to be taken as human flesh, without the record so defines it.

5th, In Gen. VII., 23, "All flesh died * * * and every THE ADAM. This was the stated result, to which we are not authorized to add anything more of humanity.

6th, The rendering of Adam in this verse, is substantially explained in Gen. VIII., 21, when the Lord said, he would not again destroy THE ADAM.

It would seem clear that the preponderance of evidence is overwhelming, that Adam in this verse is THE ADAM, the subject to be destroyed, and which was destroyed, while there is not a word in the entire record indicating that Adam was to be destroyed, or any reason hinted at that they had committed any offence towards God deserving such punishment.

We therefore conclude, that the record is clear, that only THE ADAM, except Noah and his family, were destroyed by the flood, leaving on earth what remained of Adam unharmed.

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GENESIS, CHAPTER VIII.

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BIBLE.

21. And the Lord smelled a sweet saviour; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his

youth; neither will I again smite any more every thing living, as I have done.

REVISION.

21. And the Lord smelled a sweet saviour; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

HEBREW.

21. And the Lord smelled a sweet saviour; and the Lord said in his heart, I will not again curse the ground any more for THE ADAM's sake; for the imagination of THE ADAM's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

NOTE.—In this verse, in the Bible and in the Revision, for THE ADAM, in the two places in each, is rendered "man's," while in each of the two places in the Hebrew it is THE ADAM.

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GENESIS, CHAPTER IX.

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BIBLE.

5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother, will I require the life of man.

REVISION.

5. And surely your blood, the blood of your lives, will I require ; at the hand of every beast will I require it ; and at the hand of man, even at the hand of every man's brother, will I require the life of man.

HEBREW.

5. And surely your blood, the blood of your lives, at the hand of every beast will I require it ; and at the hand of THE ADAM ; even at the hand of every man's brother, will I require the life of THE ADAM.

NOTE.—In this verse, in the Bible and in the Revision, in two places in each, THE ADAM is rendered “man,” while in the Hebrew in each it is THE ADAM.

* * * * *

BIBLE.

6. Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God, made he man.

REVISION.

6. Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God, made he man.

HEBREW.

6. Whoso sheddeth THE ADAM's blood, by Adam shall his blood be shed ; for in the image of God made he THE ADAM.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM in the Hebrew is rendered “man's.” In the second, Adam in the Hebrew is rendered in each “man.” In the third, THE ADAM in the Hebrew is rendered in each “man.”

GENESIS, CHAPTER XI.

* * * * *

BIBLE.

5. And the Lord came down to see the city and the tower, which the children of men builded.

REVISION.

5. And the Lord came down to see the city and the tower, which the children of men builded.

HEBREW.

5. And the Lord came down to see the city and the tower, which the children of THE ADAM'S builded.

NOTE.—In this verse, in the Bible and in the Revision, THE ADAM is rendered in each "men," while in the Hebrew it is THE ADAM.

* * * * *

The reader has now seen for himself the account of the creation of THE ADAM, and male and female, in Gen. I., 27; the experience of THE ADAM in the Garden of Eden, and the commission of his only recorded sin, that of eating the forbidden fruit, and his consequent expulsion from the Garden.

The crowning sin which brought on the flood, and destroyed every THE ADAM except Noah and his family, was committed solely by the daughters of THE ADAM. That account reads : " And after that, when the sons of God came in unto the daughters of THE ADAM and they bare children to them, the same became mighty men, which were of old, men of renown." Gen. VI., 4.

Such a severe and terrible punishment would indicate the violation of some highly important command. The simple fact of the daughters of THE ADAM marrying and having children, could not possibly be the cause of such severity, since God's command was in Gen. I., 28 : " Be fruitful, and multiply and fill the earth."

These acts of the daughters of THE ADAM have been regarded as an unexplained portion of Scripture, and we believe it is due, as in numerous other cases, to the fact, that God's laws of reproduction in the human family have been grievously neglected. But give force and vitality to these laws, and a key is furnished that will unlock many obscure passages. Turn to

your first chapter of Genesis, and you will find these laws repeated again and again; and if the reader will pause for one moment and reflect, he will see the necessity for them.

Without these laws, reproduction would be a chaos; woman might bring forth cattle and cattle bring forth men; the white woman a black child, an ape, a baboon or a snake; the acorn an elephant, a horse or an apple tree.

When we plant, sow and reproduce in the vegetable or the animal kingdom for food, we see how uniform is the result, and that like always reproduces like; can we deny that it is the result of Divine Law? No man can point to a case of one type of the human family producing another, while we know that these types will assimilate and make hybrids; but hybrids reproducing hybrids will run out in three or four generations, while the pure types will survive, for it is a Divine law.

Bearing in mind these principles, let us return to the acts of the daughters of THE ADAM. Is there any possible reason to be assigned, within the ingenuity of man to conceive, for

God's anger, other than their violation of the Divine law of reproduction in bearing children that were hybrid Hebrews and hybrid Gentiles? The proposition would seem to prove itself in all directions, if God had cause for his anger. If the proposition be admitted, it shows in what high veneration God holds his laws of reproduction.

The lineage of THE ADAM, through Noah to Jesus Christ, is plainly and distinctly laid down in Scripture. But for the Laws of reproduction, the line could have been broken at any point, and other peoples or something worse have been substituted instead. By sound analogical reasoning, do not these laws equally apply to other races of mankind? Whatever status we find to-day in these persistent reproductions, by following back these lines, we will land in the creative account in ADAM.

Therefore, Jesus Christ, having been a Hebrew and a Jew, Noah was a Hebrew and a Jew, and THE ADAM was a Hebrew and a Jew. So with the Caucasian, Mongolian, Malay, Indian and Negro races, all to-day reproduced in pure

type before our eyes ; and taking the lineage of THE ADAM as Scriptural proof and applying the same law to them, we are constrained to say that they, too, run back in continuous lines to Adam, "male and female," which name stands with THE ADAM in the day of creation, for the heads of all created humanity.

As has been seen, we have the account of the creation of one male, being apparently selected from among the "male" created, and particularly identified as THE ADAM. Is there nothing in this fact that should arrest the attention of the reader? The Creator, having made ADAM and brought into existence all of humanity necessary to carry forward all of his works, there was still with him the knowledge that something more was required. Whatever God has done, he designed to do, and hence he designed to give Christ to the world as the Saviour of mankind. Is it not reasonable to infer, that he would create a distinctive individual to go through the desired test of obedience to his laws, and to be the father of the line of humanity that should be his chosen people

on the earth, and evolve his only Son, the Redeemer of mankind? This would seem to be the top round of the ladder of sound reasoning and judgment.

We then regard the creation of THE ADAM as a special providence of God, having in view the grand ultimatum of Christianity. Instead then of dropping, eliminating or giving substitutions or equivalents for THE ADAM in our Bibles, the name should be printed in letters of gold, from the creation, to the Cross of Jesus Christ.

As the Jews killed Christ by reason of the truths he was disseminating, so THE ADAM has been unwittingly killed by translators.

The Jews, as a race, have been jeered at and almost despised by other races of men, on account of some of Christ's immediate kindred having crucified him. This we think to be unchristian, and a great injustice to those Jews who had no hand in the matter. All Jews are relatives of Jesus Christ, and Christians should not despise them or be ashamed of them on that account.

The reader's mind will naturally revert to the reason why THE ADAM has never appeared in our Bibles. He has seen that the translation from the Hebrew was made in the year 1611, and the Great Bible, which is generally followed, was translated in 1539-1541. If the inspiration of the translators had equalled the inspiration of the Hebrew writers, there would have been no corrections to be made thereafter, nor would there have been any omissions. But this is not supposable, and being human, they were not perfect in knowledge ; neither were the astronomers, philosophers or chemists of that time perfect in like manner. Great discoveries have been made since ; the world has become more enlightened, and many controlling laws of God have been discovered in the material world. In the universe of inspiration, revolving and shining in the inspired writings, think you that no discoveries are alike possible in them ? Could humanity grasp the whole subject in every detail in the year 1539-1541 ? We think not, and we are just as likely to make discoveries in recorded inspiration, as the astronomer

of to-day is liable to discover an asteroid or a distant star.

Much more could be said on every branch of this subject, but the limits of this little work are reached. The reader has to adopt one general principle, in order to carry researches and draw correct conclusions from premises on this subject. Give full weight and force to every law of God, whether it be a natural law or a law for spiritual guidance, and you will make no mistakes in translations, in science, or in theology. As true as the needle to the pole, you will not only be enabled to point through them to God, but enable others to do the same.

The conclusion arrived at in this matter is, that if the postulates herein laid down will stand the test of the criticisms of Scholars and Scientists, and are in harmony with existing laws of God, they are a constellation of the brightest stars that have ever arisen over the horizon of the Christian faith. It will open the Genesis to a plain and consistent reading, with no confusion of terms in English and Hebrew dotted into the account. It will strengthen

belief in the whole Scripture, where belief is now wanted, for the reason alone that the Genesis cannot be understood. It will also enable each enquirer to solve the all-absorbing question propounded: "AM I JEW OR GENTILE?" For, by inspection, each one can determine to which type of the human races they belong, and can run back by the Divine Law of reproduction to their origin in the creation, either in ADAM, or THE ADAM.

ADDENDA.

February, 1891.

GENESIS NOT UNDERSTOOD.

A Bishop of the Episcopal Church in high standing, in a conversation about the Genesis quite lately said : "As to the Genesis, we take it as a whole and do not go into particulars." This was a timely and true observation, from which may be deduced the well-known fact that the English Genesis has not been and is not understood, and the Bishop's remark is a call upon all for information on that subject, and from any one who can throw light upon this abstruse portion of Scripture. He could have added one more sentence to his remark, that the English Versions in the absence of Adam and The Adam from their proper places in the account, *can never be understood*. No Hebrew scholar or Divine will deny that these names appear in the original, as we have stated in the forepart of this Book.

The pertinent question then would seem to be, why were they left out of the English Versions, as they are the pure words of God, and the English terms substituted for them are not ?

There are three conditions of knowledge ; ignorance, belief, and actual knowledge. Ignorance is the absence of belief and of actual knowledge. Exact knowledge is derived from our senses of mind or body, or from those of others applied to the developed immutable laws of God in Nature, and is the only exact knowledge man can possess. Belief is founded on information or conclusions not drawn from the operation of those laws of Nature, and while on many subjects may have the same effect, is not exact knowledge.

When the translation of the Bible was made in about the year 1540, there was but little actual knowledge on the subjects here treated of, and the people were enveloped in a haze of traditions and superstitions. Among these were, that the earth was flat and rested on a turtle's back, while the sun revolved around the earth. Coincident with these was the prevalent tradition that all of humanity sprang from one pair. Time and the development of exact knowledge have wiped out many of the then existing traditions, while that of the unity of the race, based upon the same violations of God's Natural Laws, still remains in our English Versions ; but true science has long since consigned it to the same fate as the others.

The following out of this tradition of the unity of the races of mankind, however honestly intended to make the Genesis what it should be, according to the convictions of the translators, not what it was, involves the following principles and conditions. The English reader is misled from the true meaning of Gen. 26, 27, in the Hebrew, by the use of the same term "Man" in both Verses, for Adam and The Adam. See pages 14 and 15 :

That Adam and not The Adam was the Husband of Eve. See page 18, Gen. II., 7, and page 22, Gen. II., 22.

That the object of God, in making The Adam and Eve, was to propagate from them a race of people. See Gen. I., 28.

That Adam being the *name* of a number or class of male and female created, could not propagate from Eve—see page 21, Gen. V., 2—it being a universally known fact that reproduction in the human family, can only take place by the mysterious operation of the Natural Law of God between a male and female, and the issue in type is the same as the parents, sometimes a hybrid, and sometimes a pure type, and sometimes a monstrosity in type, but never another and distinct type.

That the declaration of the unity in origin of the races of mankind is in direct conflict with the law of reproduction established in Gen. I., 28, and the indicated diversity in Gen. I., 26, 27, 29, and the teachings in Leviticus.

That there is no correct genealogy of Jesus Christ in the English Versions, because there is no reproductive head named in the creative account. For no reader could tell from the English Genesis that Adam had any connection with that account, and he would be justified in assuming that the name was an interpolation, as it does not appear in the King James Bible till we reach Gen. II., 19, nor in the Oxford Revision, till we reach Gen. III., 17. See page 20, Gen. II., 19, and page 26, Gen. III., 17.

That the unity of the races is fixed in the English Versions in Noah by the translators doing violence to the Hebrew by eliminating words and substituting others not found in the original, thereby making the flood universal in the human family, except Noah and those who entered the Ark with him, while in the Hebrew only The Adam's descendants were destroyed except Noah and his family. See page 36, Gen. VI., 7, and the remainder of that account.

The omission of Adam and The Adam from their places in the King James Bible and the

error of translation respecting the flood, led the early Churches and Divines to accept the tradition that Adam and Eve, not The Adam and Eve, were the created heads of the races of mankind. This education continued for a long period without any opposition. Those ignorant of the Laws of Nature, and especially the Laws of reproduction accepted, and still accept, blindly these teachings, believing in the analogy that the sun still revolves around the earth.

As knowledge spread wider and wider, and as God's Natural Laws became better and better known, the conflict between these Laws and the English Genesis became more bitter. The concrete of exact knowledge, which is the developed action of these laws, gradually extended throughout civilization. Among those who were instrumental in this work were the scientists, who acknowledged and obeyed these laws. For this reason they have been denounced by the teachers of the unity of the races as unbelievers and opponents of the Bible, till the matter has assumed the startling proportions of a conflict between religion and science.

The Scientist disputes the universality of the flood claimed in the Genesis.

The Ethnologist smiles when the unity of the race is proclaimed from the pulpit.

The Philosopher sees all reproduced forms in nature following implicitly the Laws of reproduction, and properly asks why the races of mankind are excepted from these Laws.

The Geologist attacks the foundation and superstructure of the Genesis fiat creation in six days for similar reasons, and makes evolution the main prop of his theories.

The Agnostic wants more proof than the English Versions give him.

The Infidel sneeringly asks, "Did Cain marry his sister?"

All these are more or less pounding away at the Genesis, and some of them scoff at the Christian religion because of these errors of translation. But restore Adam and The Adam in the English Versions and correct the translation in regard to the flood, and this vast multitude will flock to the support of the Genesis, and believe in it as the Foundation Stone of the Christian Religion and incidentally to a belief in the whole Bible. We will now proceed to show the reasons for these conclusions.

GENEALOGY OF JESUS CHRIST, PROVING HIS DIVINITY.

It would be truly gratifying to the Christian to be able to read in his Bible the correct genealogy of the Saviour. We now have his genealogy in Luke III., running from Joseph to Adam. This we claim is incorrect, as it should be The Adam, the created head of the Jewish line, which evolved Christ. To understand this fully, the reader should not be satisfied with the simple reading of Gen. I., 26, 27, where he is informed in the Hebrew that Adam defined in Gen. V., 2, as the *name* of a class of male and female, the number not being limited or indicated, and has no individuality connected with the name. The Gen. I., 27, records in the Hebrew the creation of The Adam the husband of Eve as subsequently shown, and also a like class as above of male and female. In these two Verses we claim were two separate and distinct classes of human beings created.

The question arises, who were the human beings thus created, and were they created in single pairs of each class, or in numbers over the face of the whole earth, or was the entire Creations in the two Verses confined as claimed by the advocates of the unity of the races to a single pair?

In discussing these questions we rely upon no speculations or theories, but entirely upon biblical proofs. The first class under the name Adam were to have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. Gen. I., 26. This is clear and definite, and about which there can be no controversy.

The second class created under The Adam, and male and female, had no such power conferred upon them. Gen. I., 27. This is also clear and definite, and about which there can be no controversy. History confirms this position of Holy Writ. By the Laws of reproduction we find upon the earth six distinct types of the human family, namely: the Caucasian, Mongolian, Malay, Indian, Negro and the Hebrew, all persistently reproduced in type. All except the Hebrews have held the dominion referred to through all history, and now hold that dominion, while the Hebrews have twice attempted to make themselves a Nation for dominion and failed, and are now a scattered race throughout the world. This would seem to show us clearly who were created under the name of the class Adam, and who were created under the class The Adam, and male and female.

About this there should be no controversy it seems to us.

As to numbers created we must look to Gen. I., 29, which is fully discussed in the next article, "Biblical and Scientific Proof of the Genesis Creation, as from the Hebrew," but will remark in passing, that food was provided for animals and created beings "over all the earth." God said to those created beings, "Behold," (which means to see,) "I have given you every herb yielding seed which is upon the face of *all the earth*, and every tree in which is the fruit of a tree yielding seed, to you it shall be for food." We assume that God did not create things in vain, and when He called upon his created beings to see the food provided for them over all the earth, the conclusion must be that those beings were co-existent with the food "over all the earth." This would seem to dispose of any assumption of a single pair of each type or of a single pair created.

The correct Genealogy of Jesus Christ would seem to follow as a matter of course. He having been a Hebrew and a Jew, his blood line to the Creation, by the Law of reproduction, was both Hebrew and Jew.

The name of Jew is particularly applied to His genealogy, and is a specific line of Hebrews with-

in the Hebrew race. Under the class male and female created in Gen. I., 27, the Hebrews proper were made in numbers, so that Cain had no difficulty in finding a Hebrew wife in the land of Nod.

The Genealogy of Christ starts in the Creation of The Adam and Eve, runs through Noah and his descendants to Joseph. Luke III.

The inevitable conclusion from all this is, that it is our duty as being far safer for us to rely upon God's translation of His word through His immutable Laws of reproduction, than accept that of men ignorant of those Laws, and acting under traditions and superstitions.

In what way is the English reader who may be ignorant of the Hebrew and the Laws of reproduction to derive any true benefit from the reading of this portion of Scriptures? If the Bishops of the Church, who are educated men in Hebrew, are compelled to skip this portion of God's word as not understandable, what can be expected from the uneducated who desire to read their Bible, and find out all about their Saviour, especially his genealogy?

At present we know of no way except to follow the same course that we pursued over thirty years ago, being then unacquainted with the Hebrew, but had a full knowledge and under-

standing of the Laws of reproduction in the various races of mankind. Such was our confidence in the inspiration of the Genesis that we were satisfied there was something wrong in the English translation.

We procured a Hebrew Student's Manual, which contained the word for word translation by the best Hebrew Scholars. We found that Adam and Ha-Adam, or The Adam, were persistently used in the Hebrew, as we have given in the forepart of this work.

We then took all of our family Bibles and erased the translations, and restored Adam and The Adam wherever they occurred in the Hebrew, and of necessity corrected the translation of the flood.

Light then beamed over the whole subject, and with a knowledge of the Natural Laws of God and their application to the Genesis account of Creation, there was no difficulty of understanding it, which in this development is clear and lucid.

The reader, by making these restorations, while he may not understand the Creation account, which depends upon a knowledge of the Laws of Nature, will clearly see the creative origin of The Adam, the husband of Eve, and that they were the created heads of the line of humanity that evolved Jesus Christ.

As we understand it, these errors of translation are not in conflict with any article of the Christian faith, but are obstacles to its ready reception by a very large class of intelligent people. From our experience, we fear that these corrections will be very slow in accomplishment, as the present clergy have all been educated otherwise, and they have little time to investigate anything new, and the orthodox press will not go athwart the teachings of the churches. It is to be hoped that the effort to this end may be made by those having special charge of this matter, but if not, the only hope the reader has to get what he is entitled to, is from the secular press, which, when it has investigated this matter fully, and finds that the positions taken are correct (for they are matters of plain common sense and history), they will turn in and help the Bible as contained in the Hebrew.

The main point in the whole matter is, that the Christian should be enabled to read in his Bible the correct genealogy of the Saviour, in order that he may judge of his Divinity. The pulpits of the land ring with able and apparently conclusive arguments to prove this position. But at best, all such proofs are inferential. What will the reader find on the return of Adam and The Adam to their places as in the Hebrew ?

He will find in Gen. I., 26, 27, the Creation of two distinct classes of people.

He will find in Gen. I., 27, the Creation of The Adam, and male and female, which is the Creation of the Hebrew race, and that The Adam was the husband of Eve, and tracing their descendants through (after making the correction in the translation of the flood) he will find a distinct line of people called Jews, that evolved the Saviour of mankind.

He will find too, other Hebrews reproduced persistently and parallel with the Jewish line, and that they have been a distinct and separate people throughout all history.

The Adam, the male head of the Jewish line, was selected by God to undergo the test of obedience to His Laws, and the Hebrews as a race to make, publish and ventilate those Laws by writing in the Hebrew the Books of the Old Testament, and in the Greek those of the New Testament, and finally making Jesus Christ crucified the index of those Laws • That race has been the chosen people of God for those purposes.

All the design, plan and forethought of this Creation had its origin with the Great Creator for an end, and human thought must centre upon something as the object to be attained.

Is there any human being, even in the plenitude of his ingenuity, who can assign a reason for the Creation of anything, as being simply a Creation ?

The reasoning mind must rest right here in oblivion, if it cannot reach forth and find some ground adequate for the great conception.

The scheme of salvation, it seems to us, is the only one which satisfies the equation of design. The Creation of The Adam and Eve to evolve in due time Jesus Christ, His crucifixion, His rising from the dead, His ascension back to Heaven, the preeminent success of His teachings and doctrines, are things in harmony with the plan. No other event or train of events, can be found in all history which compare in importance with these. In fact, there is nothing in the whole Creation that the mind can fasten upon that shows design, execution and fulfillment that can be compared in importance with them.

We, therefore, say that the Divinity of Christ is beyond all cavil, and that His genealogy from The Adam and Eve to Joseph is correct.

BIBLICAL AND SCIENTIFIC PROOF OF THE GENESIS CREATION, AS FROM THE HEBREW.

There have been so many attempted explanations of the Genesis Creation, and so many attempts to reconcile the English Versions of it with nature and with theories, that the reading world is tired out with their considerations. Theories innumerable have been advanced, based partly within and partly without the account in the English Versions, but never one as we have had the good fortune to see, based solely upon the Hebrew, and written entirely within the account.

It is our purpose to do this, to keep strictly within the Hebrew record, to advance no theories or explanations not found therein or deducible therefrom, and conclude and prove it by the record, what will undoubtedly be considered a bold assertion, that the Universe was created by fiat in six days substantially as it now exists. That this planet earth was finished on the sixth day replete with the vegetable and animal kingdoms, substantially as they now are all over the earth in quantities, and that the various races of men now persistently reproduced in type, were

created in numbers of each race in the various portions of the earth where they now exist. In other words, that this planet in all its parts, and all things upon it which are continued by reproduction, were created in quantities within the six days.

This proposition is so inconsistent with generally received opinions, that the reader may be inclined to stop just here, and pronounce it a vision. But have a little patience with us, and read this article to the end, if not for edification, to satisfy your curiosity, you may come to a different conclusion.

Having written previous articles, containing many points cited here, we shall be compelled to repeat many things said therein. We only excuse that necessity by saying that truth cannot be too often repeated.

There are several causes which have conspired to make the reading of the Genesis Creation difficult, if not almost impossible of understanding. The mind of the reader, if intelligent, is crammed full of theories and theologies on the whole or parts of the account. He cannot, and does not, read the account as it was written to be read, and hence he slides from point to point till he arrives at the end with scarce a period or a comma, and then declares

that it is a jargon of terms which are not understandable. This is all natural, and as a rule is believed to be true. There is but one such account, and one such production in the known world, and there is but one way of reading it to understand it.

The reader must, if possible, strip his mind of every theory and every theology, of every tradition and of all knowledge intervening, except what he reads about. He should read no faster than the account is given, and no faster than he can understand, for if he does not understand one part he will fail to understand the remainder, as every subsequent part is dependent upon the preceding part. When he has read the first day's work, he should stop, as the account stops, over night, and consider just what has been done and no more. He must then look into the terms used, determine their meaning and import, and he will then see how far the Creation has progressed and know the condition of things then, and no more.

There are certain general principles, however, which the reader must have the education and mental ability to grasp and comprehend, before he will be prepared to read the Genesis Creation with benefit. He must know the difference between creating and making. Creating is bring-

ing into existence a new element by fiat, while making is the combination of these elements into new forms.

Gen. II., 1. And the heaven (not heavens) were finished and all the host of them.

Gen. II., 2. And on the seventh day God ended His work that He had made; and He rested on the seventh day from all His work which He had made.

Gen. II., 3. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God *created to make.* (Hebrew.)

From this last clause we learn that God created certain things out of which He was to make *all His works*. We must then look into the account to find the created elements, and then look for those things made or combined from them. This calls for a high education, called in these days, Science or the tracing of God's unwritten Laws in Nature.

That no one may be misled by the term science, we say that there are true sciences, and many so-called sciences that are false, as there are true religions and false religions. True

science is the developing and tracing in action God's Natural Laws ; true religion is based on God's revealed word.

So that true science is the handmaid of true religion, the one dealing with the unwritten Natural Laws of God, making our existences on earth possible, while the other deals in written Spiritual Laws, and hence easier of comprehension by all.

The account of the Genesis Creation is a concatenation of Natural Laws of the most intricate and abstruse nature, requiring all the elements of the highest order of intellect and education to do ample justice to the great subject. We have spent many years of devoted study and writing upon it, going little beyond, and still feel that we have not reached its boundaries. While we may be able to explain the leading features of created elements and their combinations to make existing forms, and repeat the discoveries of the laws of gravity, attraction of cohesion, law of reproduction, evaporation of water, of electricity, magnetism and the like, we can go no further than point out their effects.

The controlling law which governs the Universe of the heavenly bodies is the attraction of gravity, while the controlling law that governs all reproduced forms on this earth, is the law of

continuance, commonly called the Law of reproduction "after its kind." There are innumerable other subsidiary laws, while not so controlling, are equally important in the grand chain.

By giving these two controlling laws and their dependencies full force and vitality, for the one is just as binding upon us as the other, or any other law of God, the creative account can then be understood by the ordinary reader for all practical purposes.

The Law of gravity is now well known to be the curb which holds the Heavenly bodies to their duties, gives us day and night and seasons, brings us rain, holds the seas to their bounds and all things upon earth to their places. We know of no Natural Law so universal in its action and so useful in its effects. So far as this earth is concerned, the Law of reproduction and the Law of evaporation of water are of the next importance, but would be useless and inoperative without the Law of gravity. Of what practical use would the Creation of perishable forms on this planet be, without some provision for their continuance. That provision has been made and the Law of reproduction established, and each and all of us owe our existence to it. That debt some have paid by utter neglect, others by positive denial of its provisions. This Natural Law

is as binding upon us for acknowledgment as any one of the Ten Commandments, or any other Divine Law, and still it is denied or ignored in some theologies and so-called scientific theories.

The law in its operation can be compared to the tracks of an animal upon the snow, where each track represents a new reproduction. You trace the tracks back and you find the beginning or creation, and forward and you find the living thing—the tracks are all alike. All history and our own experience show the persistency of these reproductions in type—no type has ever been known to reproduce another type—so that existing types give us the means of tracing back all lines of existences to the beginning or into the creative account, thereby proving what was created or made.

We then have the right to demand of the Genesis account that the six races of humanity persistently reproduced in type should be provided a place in that account, with some indication of their status on earth. Gen. I., 26, provides for five of these races under the name Adam.

The other race, the Hebrews, are a persistently reproduced people over all the earth. This gives them place in Gen. I., 27, as well as their subsequent genealogy.

In ordinary Holy Writ the rules of grammar made by experts on language should be invoked where God's Natural Laws are not involved ; but when they are, it is safer to let those laws define such portions, rather than trust to rules of grammar, translations or constructions made by men.

The Law of évaporation of water is the hand-maid of the Law of reproduction, and makes the successful operation of that law possible. The feeding processes of the earth are accomplished by these évaporated waters. They rise in the atmosphere, and when they become too heavy by collective affinities, fall in rain upon the mountains, hills, valleys and plains of the earth. But pure rain water alone will not supply the vast quantities of carbonate of lime, and other things required for the bones of animals and man, and for the scales and bones of fishes, and the shells of the large class of crustacea. The amount is enormous, but the provision in nature is made equal to the demand. The mountains and upper levels of the earth contain vast supplies of lime stone, and the rains descending upon them percolate their fissures, and each particle of water bears its tiny load to the waiting plants, animals, and man on the lower levels. When these store-houses become exhausted by

attrition, provision is made for new upheavals to expose to the rains new store-houses. Hence the earth was made with mountains and hills, that the feeding process should be from the beginning continuous.

The same Law of reproduction extends to every reproduced crystalline form, to reforming rocks with all their elements, the same as in the vegetable or animal kingdom and in man, with all their elements.

Another important point to aid in the reading of the Genesis account is to determine the distribution of created things upon the earth. No theories, however plausible, can determine this question; it must be arrived at solely from the record in the account itself. To this end we quote from Gen. I., 26, to Gên. I., 30, inclusive:

Gen., 26. And God said, let us make Adam in our image after our likeness, and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth.

Gen., 27. And God created The Adam in His own image ; in the image of God created He him ; male and female created He them.

Gen., 28. And God blessed them ; and God said unto them be fruitful and multiply and replenish the earth, and subdue it, and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.

Gen., 29. And God said, behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for food.

Gen., 30. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for food, *and it was so.*

This quotation should be read by the intelligent reader as though he had never heard of the Bible, except what he has read of the account, or of any theories, theologies or traditions on the subject, for if the account be a true one, which we claim it is, it should stand upon its own foundation without any extraneous support.

Gen. I., 26, 27, have been fully considered in a previous article, except as to numbers created or made. Gen. I., 28, is the establishment of the Law of reproduction in the human family, and also the extent of the dominion which Adam (male and female), were empowered to have over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. This power of dominion is broader and more extensive in Gen. I., 26, than it is in Gen. I., 28. The two Verses together make the dominion over all the earth.

As God has never revoked a Natural Law or changed one, the same law which He established then exists now upon the earth, and we know what types of the human family are now persistently reproduced. Not only does this Law of reproduction bear upon numbers created, but the food question in Gen. I., 29, would seem to conclusively settle it: "And behold, I have given you every herb bearing seed which is *upon the face of all the earth*, and every tree in which is the fruit of a tree yielding seed, to you it shall be for food."

This is converse held directly between God and His created people. "Behold, I have given you this food, which is upon the face of all the earth." God says, behold! that is, see the food

I have given you "upon the face of all the earth." To see a thing is to have it within the range of vision, so that the created humanity addressed must have been in the immediate vicinity of the food given them.

It is a well known fact that the same kind of food does not grow "upon the face of all the earth," and that every section of the earth has food peculiar to itself. Most of the leading articles of food used on this Continent have been brought from foreign countries, while the native Indians and the Negroes of Africa subsisted well on the created foods of these lands, and have done so to the present day.

The same argument applies to the food given to the animals in Gen. I., 30. It may be said that this whole subject of food was intended to apply to the future of mankind, and not particularly to those created. This is met by the last four words of Gen. I., 30. It was not only a future, but a present gift then and there, for the closing words of this subject are, "and it was so," clenching the gift to the then present time, as well as to the future. The intelligent reader of this food gift, if his mind was free from bias, could come to no other conclusion than this. That an all wise Creator would not have created animals and food for them, and for

created beings "upon the face of all the earth," and then call upon those created beings "in all the earth" to see the food and enjoy the blessing, when there were no created beings there.

From these considerations and others which will be noted hereafter, we deduce that the Universe was created and made by combination of elements, and finished by fiat of God in six days in true equilibrium, and that that equilibrium has continued to the present time and now exists. That this equilibrium extended not only to the Universe, but to each and every portion of it, and to this earth and all its parts.

Considering then this equilibrium, the Law of reproduction in the mineral, vegetable and animal kingdoms and in mankind, the food question, and Gen. I., 26, 27, in the Hebrew, we are constrained to the following conclusions: That the surface of this earth, and all upon it, was created and made substantially as it now exists. That the vegetable kingdom covered the whole earth, and was made to feed the animal kingdom and mankind alike covering the whole earth. As we have said before, we reason that the Caucasian race was created on the Continent of Europe, the Mongolian and Malay in Asia, the Indian in America, the Negro in Africa, and the Hebrew in the Holy Land. We find nothing

in the inspired Hebrew writings inconsistent with these conclusions, but there are constructions in various forms not found in the Hebrew, that are inconsistent with them. These conclusions satisfy every equation in nature, and every equation of existence named and not named in the Hebrew account of the Creation.

We will now point out definitions given by the Hebrew writer of the creative account, of a few terms used therein, which make the account somewhat confused if the reader overlooks them, or does not comprehend their meanings in place.

These terms are "heaven," "earth," "day," "Adam" and "The Adam." "Heaven" is defined in Gen. I., 8, as expanse, which means in this connection space or vacuum.

"Earth" has three meanings in the account, each dependent upon its use in place and definition for the place. In Gen. I., 1, earth is declared as being without form and voidness. This definition would not aid the reader if there was not a second definition of it in Gen. I., 10, "and God called the *dry land* earth." The first was earth without form, and the second, earth with form or "dry land." True science comes in here to explain these definitions. The first earth was created elements, the second earth,

these in combination in solid tangible forms, science having established the fact that "dry land" contains every primordial element in combination.

It will be seen that dry land is not the ponderable mass of this planet, and hence not the third definition of earth. That mass is composed of dry land, seas, rivers, lakes, and other waters and the atmosphere, and is the combined mass of this planet complete revolving around the sun.

The Scriptural "day" is defined in Gen. I., 5, as the light portion of what we call day, which includes the four divisions of light, evening, night and morning. This day is of different lengths in different planetary bodies. In those revolving quicker on their axis than the earth, the day or light is shorter, while on those revolving slower, the day or light is longer.

Adam of Gen. I., 26, is a group of human beings made of the dust of the earth, or dry land, or in other words, of elements of created matter, and is defined in Gen. V., 2.

"Male and female created He them and blessed them, and called their name Adam in the day when they were created."

It will be noticed that there is no limit fixed to the numbers thus created. In order that the language should conform to the ordinary construction, that one male and one female were created under the name Adam, the definition should read, "a male and a female " created He them, etc. The language is broad and capacious, indicating numbers created.

The Adam of Gen. I., 27, is an individual male created, and the material from which he was made was also the dust of the earth. Gen. II., 7.

With these principles, explanations, and definition of terms, which are in exact accordance with the Hebrew, the general reader can readily understand the creative account of the Universe and of this earth, whether that account be read in the Hebrew, in the English Versions, or any other language. We will now proceed to give the account accordingly.

In beginning, or commencing, God created the heaven (space or vacuum) and the earth (primordial elements in the places of the Universe where required, for combinations) and these elements were without form. And God created light and established the four divisions of our day, namely: morning, light, evening and night,

and gave the Scriptural name of day as the light. And there was evening, and there was morning, the day one.

The question has been asked, why if God had the power to make the Universe in six days, why did He not make it in one day or less? The answer is, that He could not do so without violating His own laws, and using unperfected materials to accomplish His work. Very many things in nature, and we do not know but it applies to all things, have different qualities in the four divisions of our day, and hence every creation and combination required to go through these cycles to become perfected creations or combinations. This law is not violated in any instance in the account.

The work of the second day was the combination of the perfected elements of hydrogen and oxygen, and completing the waters of the Universe wherever required, both fresh and salt, prepared for use with all that we call impurities, but are really essentials, and giving the definition of "heaven." And there was evening, and there was morning, day the second.

As there has been no gravity or motion established yet, these waters remained quiescent in the places where they were combined, until they

were required for use on the next day in the crystalline and vegetable kingdoms, and to make seas, lakes, rivers and the like.

The work of the third day was the combining of elements of matter to make the "dry land" called earth, throughout the Universe, and complete the surface of our earth in all its parts of rocks, earth, and soils, and prepare it to receive the vegetable kingdom. To gather together and wrap the earth with seas, and dot it with lakes, and thread it with rivers—then to plant "over all the earth" the vegetable kingdom with its fruits and seeds for food for the animals and created human beings to be made thereafter. And there was evening, and there was morning, day the third.

It is difficult for our minds to step back to this point of the Creation, isolate them from all education and worldly surroundings and contemplate the state of things at that moment. Such we must do if we wish to get a clear conception of the situation. The heavenly bodies were all completed in space and in place. Not a leaf had stirred, nor a planet rolled on its axis or swung in its orbit. The silence of God and the Universe were the ruling elements of the hour. Every thing was now in readiness for the grand start of the heavenly bodies through space on the coming day.

The work of the fourth day was the grand climax of the Creation. The Great Creator had viewed His works and pronounced them very good, and action for the grand purposes were now in order. The heavenly bodies, at God's command, quickly started on their long journeys from an initial force applied to each, simultaneously with the establishment of the force and law of gravity to curb them in their united action through space. The reader, in order to grasp this portion of God's work, must know the scientific principles that a body started in space or a vacuum by an initial force will travel in that vacuum at the same speed forever, without increase or diminution of that force, and if a smaller heavenly body is attracted by the force of gravity by a larger one, the smaller will revolve around the larger in an orbit. These scientific principles will enable the ordinary reader to comprehend not only the magnitude of God's works, but the natural Laws which regulate the action of these whirling worlds.

These heavenly bodies were then endowed, some of them with the ability to emit light, and some to reflect light. Light for the previous three days was made to come—to make morning and day, and to go—to make evening and night without the intervention of planetary machinery.

As the engineer starts his machine, first working it by hand, and then clamps its automatic parts, so with light for three days made to come and go, till clamped to the heavenly bodies which were thereafter to emit it automatically, to make the greater and the lesser light, the one to rule the day, the other to rule the night, and to be for signs, and for seasons, and for days, and for years. And there was evening, and there was morning, day the fourth.

The work of the fifth day was exclusively devoted to making the moving creatures that have life in the waters, in abundance, and all fowls that fly in the air, and establishing the Laws of their reproduction, "after their kind." Gen. I., 22. And there was evening, and there was morning, the day fifth.

The work of the sixth day began by making the beasts of the earth "after their kind," and establishing the Laws of their reproduction; and finally came the crowning act of the Creation in making Adam, (male and female), to have dominion over all the earth, and also creating The Adam and Eve, and male and female, who were not gifted with the power of dominion. The Adam and Eve were the Created Ancestors of Jesus Christ, and were the head of the Jewish line that evolved the Saviour. The Law of their reproduc-

tion was established in Gen. I., 28. In Gen. I., 29, is the gift of the food for the human family "over all the earth," and for the animals, in Gen. I., 30.

There are very many things not specially named in the creative account as having been made, but that deficiency, if it be one, is covered by the closing clause, Gen. II., 1. "Thus the Heaven and the Earth were finished, and all the host of them."

The account is plain, simple and consistent as set forth in the Hebrew which we have followed. Who then believes it, though it be a record of the word of God? It is not for us to answer this question; we simply ask it, and let each one answer for himself.

If there be any who believes the account in part and not the whole, or that the Creation of all things was not accomplished in six days, or that part was made in one length of day and part in another length of day, or that God took millions of years to make the surface of the earth which the account says was made in one day, or that some existences have evolved in a long lapse of time from an insignificant point to something greater and nobler, or many other antagonistic points unnecessary to name, these would undoubtedly confess in their hearts, that they are unbelievers in the account.

It is just as easy and easier for anyone to believe it as it stands in the Hebrew, as it is to believe anything else, for the account is supported by the evidence of our senses, by true Science, and by other Divine records ; while theories differing from it, are the vaporings of men's minds, with no support except what they receive from those unsettled intellects who are ever looking about to catch at anything.

To the believer in the Christian faith, the account is his polar star. The first clause in the Apostles' Creed is: " I believe in God, the Father Almighty, maker of heaven and earth and of all things visible and invisible." If he believes in his God, he believes in His recorded word. All men, it seems to us, should accept the account as true, follow it, and believe in it, or reject it entirely as unworthy of their notice, which would clearly draw the dividing line between believers and unbelievers.

This brings us to a personal explanation. We believe in the word of God as written in the Old Testament by Hebrews, and of the New Testament as written by them in the Greek. We do not believe the English Versions of the Bible on those points antagonistic to God's Natural Laws, or that are not faithful transcripts of these languages, of which there are many, and some

very vital. No translator should assume to be the conservator of the word of God. He may imagine that there are inconsistencies or even contradictions which he may not understand, but he need not be alarmed ; time will explain them all, and if not explained, will not in the least affect those parts that are explained and can be understood.

Truth has leaden heels, while error has the wings of the wind.

SECOND ADDENDA.

January, 1892.

ALLEGED ERRORS IN THE BIBLE.

Dr. Briggs, of the Union Theological Seminary, Dr. Hyde, of Bowdoin College, and Dr. Harper, of Yale, have each made public announcement of "Errors in the Bible," but as far as the public has seen, neither of them has stated what one of the many Bibles extant they find in error, nor have they charged any specific error in any of them. This has confused rather than enlightened the Christian mind.

This position naturally suggests the enquiry, which Bible is in error or are they all in error, including the Hebrew and Greek INSPIRATIONS. It is assumed by Christians that a Bible means, in its general sense, the INSPIRED record of the Word and laws of God. It matters not whether it be in English, in Hebrew, in Greek, or in any other language, if it be assumed as the true INSPIRATION, all Christians accept it as such, and on these terms. For our Christianity is based on the fundamental principle, that the Hebrew of the Old Testament and the Greek of the New are the languages in which INSPIRATION has been given to mankind.

So that these distinguished scholars, when they speak of "Errors in the Bible," are supposed to mean errors in the King James' Bible, and that those errors are errors of translation only, and not errors in the Hebrew and Greek INSPIRATIONS. This we take for granted.

Considering the time and circumstances under which the Great Bible was translated, in 1540, and which was generally followed by the translations of the King James' Bible, in 1611—except that they were restrained by Royal authority and acted under the fear of the King's displeasure—and that all of these translators laid no claim to INSPIRATION or a knowledge of God's Natural Laws, and that they acted throughout under the instincts, traditions and convictions of humanity then prevalent, the surprise is not that we have errors in the English Bibles, but that we have so few comparatively. It is hardly supposable that translators, acting under such influences, could give to the World the niceties of the INSPIRATION complete. There is no sound reason, however, why the history, the natural facts, based on God's natural laws, and the Science of INSPIRATION should not be accurately rendered, and if not so rendered by reason of the circumstances surrounding the translators, the errors, when discovered, should be speedily

rectified ; for to continue to teach them as Such, or to remain Silent about them, is simply administering poison to the Sources of all Christian effort.

A Booklet styled *AM I JEW OR GENTILE? OR THE GENEALOGY OF JESUS CHRIST, PROVING HIS DIVINITY*, was published by E. H. Coffin, 49 John St., New York, price 25cts., by mail, to accomplish this object in respect to the Creation and origin of the human races, founded solely upon the Hebrew *INSPIRATION*, and the conclusions arrived at are considered as settled, for the following reasons : The author of this work commenced his publications on this subject some forty years ago, and in all of them he kindly asked all Hebrew Scholars and Divines to criticise his postulates severely, and set him right on any point if he was in error. Although the gratuitous distribution of the publications have been widespread, no Divine or Hebrew Scholar during that time has criticised, denied, or found a word of fault with his postulates, some of which are as follows :

Gen. I : 26. Records in the Hebrew *INSPIRATION*, the creation of a class of human beings under the *name* of *ADAM*, and that name is defined in Gen. V : 2, as “male and female,” created—not born of woman. This class was to have

DOMINION over all the earth, and as no such power was conferred upon any other human beings created, it points directly to the creation of the Caucasian, Mongolian, Malay, Indian and Negro races, which have exercised dominion over all the earth, through all history, and now hold that dominion. Pages 14, 58.

Gen. I: 27. Records in like manner the creation of THE ADAM, and a class of male and female. These were the Hebrew Race, which included the Jewish Race, which was also Hebrew. These created people had no power of dominion given them, and although they have attempted twice to make themselves a Nation for dominion, have twice failed, and are now a scattered race throughout the world. THE ADAM and EVE were the created heads of the Jewish blood line that evolved Jesus Christ.

Gen. II: 21, 22. Recorded in like manner the special making of EVE, the wife of THE ADAM. Page 22.

The name ADAM occurs five times as the name of a class in the first eleven chapters of Genesis in the Hebrew, while the name THE ADAM, the husband of EVE, occurs Thirty Six times in the same Chapters, and its equivalent ADAM, with the article dropped, occurs eleven times, making forty-seven times in all that THE

ADAM or its equivalent is used in these eleven Chapters.

The account in the Hebrew has been somewhat confused by the use of ADAM so many times for THE ADAM. But the INSPIRED writer had the right as well as the power to use any term or name for THE ADAM which carried his identity ; that is, either as the husband of EVE or as the individual. These identities are the INSPIRATION. Those who are not satisfied with this explanation can take the more charitable view of the matter, that the articles have been dropped by clerical error in copying the manuscripts, which was undoubtedly done by persons having no claim to INSPIRATION. ADAM proper being a plural noun, while THE ADAM is a singular noun, we must either accept these equivalents for THE ADAM, or credit EVE with two husbands.

Although the name of THE ADAM occurs so frequently in the Hebrew INSPIRATION, that name has never appeared in any English Version of the Bible. Gen. I : 26. These created beings were made in numbers "over all the earth." Pages 59, 75 and 80. The Caucasians were created on the Continent of Europe ; the Mongolians and Malays in Asia ; the Indians in America ; the Negroes in Africa, and the Hebrews in the Holy Land.

While the English Versions destroy all of humanity except Noah and his family by flood, the Hebrew INSPIRATION only destroys the descendants of THE ADAM and EVE, except Noah and his family, leaving the remainder of mankind unharmed by that catastrophe. Page 38.

The English Versions have no correct genealogy of Jesus Christ. The Hebrew has, however, a correct one, running from THE ADAM and EVE to Joseph. Page 57.

The theology of the unity of the race, derived from the English Versions, made so by the erroneous use of the name ADAM as the husband of EVE; the suppression of her real husband's name, THE ADAM, and the garbled translations of the extent of the flood, are the controlling errors in the King James' Bible.

These errors have worked incalculable mischief in the would-be Christian World. They have led vast multitudes to disbelief, not only in the truth of the errors themselves, but incidentally to a disbelief in the whole Bible. They have gone further and permeated the relations between independent races, to the great detriment, socially and politically, of the weaker.

We refer of course to the purely white Caucasian race and the purely black Negro race. The more the common origin of these two races has

been pressed in religious teachings, the more set has the Caucasian race become in its antipathy, until present results are here, which every one knows and most every one regrets.

The Negro race is an independently created race of God's people, and is entitled to that rank with all its equal rights, privileges and immunities.

Our experiences many years ago in the far West, where White men were scarce, Indians plenty and Negroes rare, was the adoration of the Indian for the Negro. The pale faces held no such position in the Indian's estimation. His principal amusement was to take hold of the curly locks of the Negro's hair, straighten them out and then let them spring back, whereupon his laughter would be more than immoderate. We do not know whether this worship continues universal under a more extended contact of the two races.

It is a glorious discovery to have found out that the INSPIRATION is confirmed by every existing law of God in nature in respect to reproduction in the human family, and of their political distribution and destinies as separate races, and that the hands that inscribed it have written superior to, and more accurately than, all the combined education and knowledge of

nearly nineteen centuries of the Christian Era. Is not this a complete and satisfactory proof of the INSPIRATION itself, and of its Godly origin as tracing our creation, our duties and our destinies? Who can ask for anything more, or who wants anything less?

We quote : "No translator should assume to be the conservator of the Word of God. He may imagine that there are inconsistencies or even contradictions which he may not understand, but he need not be alarmed. Time will explain them all, and if not explained will not in the least affect those parts that are explained and can be understood." Page 87.

God speed the noble efforts of those able, distinguished, and learned men, who have set this ball of "Errors in the Bible" in motion, and for the good of mankind and the advancement of the Christian religion it is to be hoped that they will stop at nothing until a solid foundation for creeds and doctrines shall be presented to the world in a Bible containing the *pure* INSPIRATION, where there are no errors. And the quicker the better; for who will assume to say that there are errors in the INSPIRATION excepting God himself?

ERRORS OF TRANSLATION IN KING JAMES' BIBLE.

The controlling errors of translation in the King James' Bible, from the Hebrew Inspiration, are due to the misuse and want of use in places of FOUR words, namely: First, the interpolation of the word "the" as the second word of Gen. I., 1, thereby opening a space of time. "In *the* beginning," for speculations and theories before the Genesis account of creation proper, absolutely began. That space in the Hebrew inspiration is closed up by "In beginning," &c. Second, the misuse and want of use in places of two names, Adam and The Adam; and third, the unwarrantable use of the word "So" at the head of Gen. I., 27, in place of the rightful word "And," as in the Hebrew.

We give below the English terms used in the King James' Bible and the corresponding terms in the Hebrew inspiration in the first eleven chapters of Genesis, or until the dispersion of the Jews, the descendants of The Adam and Eve, among the Isles of the Gentiles and Nations of the earth:

Chapter and Verse.	King James' Bible.	Hebrew Inspira- tion.
Gen I., 1	In <i>the</i> beginning.	In beginning.
Gen. I., 26.	Man.	Adam.
Gen., I, 27.	Man.	The Adam.
Gen. I., 27.	So.	And.
Gen. II., 5.	Man.	Adam.
Gen. II., 7.	Man.	The Adam.
Gen. II., 7.	Man.	The Adam.
Gen. II., 8.	The Man.	The Adam.
Gen. II., 15.	The Man.	The Adam.
Gen. II., 16.	The Man.	The Adam.
Gen. II., 18.	The Man.	The Adam.
Gen. II., 19.	Adam.	The Adam.
Gen. II., 19,	Adam.	The Adam.
Gen. II., 20.	Adam.	The Adam.
Gen. II., 20.	Adam.	Adam.

Here Adam in the Hebrew, is the equivalent of The Adam as indicating the husband of Eve, and is a singular noun governed by "him" in the same sentence, while Adam proper is a plural noun. Gen. V., 2.

Gen. II., 21.	Adam.	The Adam.
Gen. II., 22.	Man.	The Adam.
Gen. II., 22.	The Man.	The Adam.
Gen. II., 23.	Adam.	The Adam.
Gen. II., 25.	The Man.	The Adam.
Gen. III., 8.	Adam.	The Adam.
Gen. III., 9.	Adam.	The Adam.
Gen. III., 12.	The Man.	The Adam.
Gen. III., 17.	Adam.	Adam.

Here in the Hebrew, Adam is identical with
The Adam who was the husband of Eve.

Gen. III., 20.	Adam.	The Adam.
Gen. III., 21.	Adam.	Adam.

Here in the Hebrew, Adam is identical with
The Adam the husband of Eve.

Gen. III., 22.	The Man.	The Adam.
Gen. III., 24.	The Man.	The Adam.
Gen. IV., 1.	Adam.	The Adam.
Gen. IV., 25.	Adam.	Adam.

Here in the Hebrew, Adam is identical with
The Adam the husband of Eve.

Gen. V., 1.	Adam.	Adam.
Gen. V., 1.	Man.	Adam.

In this verse, Adam is used twice in the Hebrew, and is a singular noun governed by "he, him" in the same sentence, and hence is the equivalent of The Adam.

Gen. V., 2.	Adam.	Adam.
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This Adam is the plural noun—"Male and Female people created."

Gen. V., 3.	Adam.	Adam.
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The Identical The Adam, the husband of Eve, and father of Seth.

Gen. V., 4.	Adam.	Adam.
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L. of C.

The identical The Adam, the father of Seth.

Gen. V., 5.	Adam.	Adam.
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The identical The Adam, the singular noun governed by "he" in the same sentence.

Gen. VI., 1.	Men.	The Adam.
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Gen. VI., 2.	Men.	The Adam.
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Gen. VI., 3.	Man.	Adam.
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The identical The Adam, a singular noun governed by "he" in the same sentence.

Gen. VI., 4.	Men.	The Adam.
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Gen. VI., 5,	Man.	The Adam.
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Gen. VI., 6.	Man.	The Adam.
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Gen. VI., 7.	Man.	The Adam.
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Gen. VII., 21.	Man.	The Adam.
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Gen. VII., 23.	Man.	Adam.
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See explanation on pages 38 and 39. This Adam in the Hebrew is identical with The Adam.

Gen. VIII., 21.	Man's.	The Adam.
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Gen. VIII., 21.	Man's.	The Adam.
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Gen. IX., 5.	Man.	The Adam.
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Gen. IX., 5.	Man.	The Adam.
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Gen. IX., 6.	Man's.	The Adam.
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Gen. IX., 6.	Man.	Adam.
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Gen. IX., 6	Man.	The Adam.
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Gen. XI., 5.	Men.	The Adam.
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POSTULATES IN THE GENESIS CON- SIDERED AS SETTLED ON THE BASIS OF THE HEBREW INSPIRATION.

Postulate First.

That the Universe including our Solar System was created in Six days in the order laid down in the Genesis account.

Postulate Second.

That nothing material existed before the time to which that account refers. That "In beginning" refers to the first act of Creation and the first act of the first day's work.

Postulate Third.

That the first day's work consisted of creating the heaven, the earth without form and light throughout the Universe. Heaven, meaning in Hebrew expanse, and in this connection Space or Vacuum, while earth without form means primordeial elements uncombined, and those elements in combination is dry land, and still called earth. Earth, in its general sense, is the ponderable mass of this planet revolving around the Sun.

Postulate Fourth.

That the Second day's work was the combining elements to make the waters of the Universe.

Postulate Fifth.

That the third day's work consisted in combining elements to make dry land or earth throughout the Universe and gather together the Waters combined on the previous day to make seas, lakes, rivers, etc. Then to plant on the dry land or earth the Vegetable Kingdom with its fruits and seeds.

Postulate Sixth.

That the fourth day's work consisted in giving motion to the Heavenly bodies which were completed on the third day in space and in place, and at the same instant establishing the law of gravity and giving some bodies the power to emit the light already made, while others were given the power to reflect light to be for signs and for seasons, and for days and for years.

Postulate Seventh.

That the fifth day's work consisted in creating the moving creatures that have life in the waters and all fowls that fly in the air.

Postulate Eighth.

That the sixth day's work consisted in making the beasts of the field and making all of mankind required to start the races in reproduction.

Postulate Ninth.

That the two verses Gen. I: 22, 26, records solely the creation of two distinct classes of people. The first were peoples, male and female, called Adam, and were made by the plural Godhead. "And God said let US make Adam in OUR image after OUR likeness and let THEM have DOMINION over the fish of the sea, etc." These peoples were to have dominion over all the earth. The second class created in Gen. I: 27, where Jesus Christ was to be subsequently involved, was done by God alone. No power of DOMINION was given to this class. "And God created The Adam in HIS OWN image; in the image of God created He him; male and female created He them."

Postulate Tenth.

That the first class created under the name Adam were the Caucasians, the Mongolians, the Malays, the Indians and the Negroes, who have held Dominion over all the earth through all history, and still hold that Dominion; while the

second class was the Hebrew race (including the Jewish race), which has never held dominion, and have been a scattered race throughout the world from the time of the dispersion among the Isles of the Gentiles and the Nations of the earth after the building of the Tower of Babel to the present time.

Postulate Eleventh.

That The Adam, the husband of Eve, was a representative Hebrew, and was created to be the head of the Jewish line to evolve the Saviour Jesus Christ. The Adam and Eve were the only created beings specifically named in the Creative account.

Postulate Twelfth.

That the genealogy of Jesus Christ begins in The Adam and Eve, runs through Noah to Joseph and Mary.

Postulate Thirteenth.

That as the Hebrews were created in numbers throughout the Holy land and to be co-existent with the food created for their use, Cain had no difficulty in getting a Hebrew wife in the Land of Nod.

Postulate Fourteenth.

That the flood destroyed the descendants of The Adam and Eve except Noah and his family, leaving the remainder of humanity unharmed by that catastrophe.

Main Postulate.

That the Hebrew race has been the chosen people of God for the following purposes : To write, publish and ventilate His will and laws to the world and establish the Christian religion. As the result, that race has written all the Books of the Old and the New Testaments, and given the every-day history, both good and bad, of this people, and have evolved Jesus Christ who, by His Divine character, was to be an exact pattern in living to all exemplary Christians.

Concluding Postulate.

That Christian religion is conduct, spiritual or otherwise, guided by the laws of God, and following the example and teachings of Jesus Christ, or their equivalents.

SONG OF CREATION.

Written in 1856, but not Published.

INVOCATION.

I.

WHISPER to me, O gentle Muse of heaven,
And be thy holiest inspiration given !
Infuse my soul with courage to explore
The depths profound on Time's remotest shore !

II.

Bring forth to light from that unfathomed deep
The pearls of truth that there in darkness sleep ;
Tell how from naught the Universe could rise,
With worlds on worlds in new-created skies !

III.

Beyond the birth of matter or of man
Stretch forth thy ken, if that thy power can span
The nothingness of nothing made or known—
The spaceless void around the Eternal Throne !

IV.

Tell when the worlds were not that now revolve,
And aid Creation's mysteries to solve :
Tell of ALMIGHTY GOD, and where His home
Before the starry orbs illumed His boundless dome

NOTHINGNESS.**I.**

CAN mind, howe'er gigantic, comprehend
GOD's truths untold, and with a void contend ?
Can it on Nothing fix, or blank complete,
Or Nothing's attributes to man repeat ?

II.

If so it were, the ever-searching mind,
Could here concentrate, and solution find ;
Illume with mental rays what was not known
Of aught before Creation's work begun.

III.

Rise, ye profoundest powers of human mind,
And say what embryo then your strength confined !
Where spread your fields of action proud and bold,
Of strifes victorious, in the realms untold !

CREATION'S DAWN.**I.**

VAIN were the search, for e'en the mightiest mind,
Howe'er intent the birth of GOD to find—
Creation's dawn, though plainly shown to man,
His previous being Time can never span :
No trace, no mark, no measure, hint, or line,
Of holiest Writ, could fathom the Divine.

II.

Creation's birth and e'en the birth of Time
Are finite things within the Great SUBLIME—
Are dots imperfect on the age-worn world
Compared with cycles in the past unfurled.

III.

GOD was alone, all perfect and unseen :
Thus to that era had He ever been.
But mental vision shows to man his GOD ,
Reflects His image in the moulded sod ;
Opes the wide door for man to trace his way
Through ages backward past the first-born day
And stand, where Revelation doth not tell
Of heaven, as yet unfashioned, or of hell !

IV.

There was GOD, great, majestic, and sublime !
No days, no years, no marks of unmade Time
Disturbed His empire of repose profound ;
Nor did His angels' praises there resound.

V.

Here sprang the God-thought of Creation bold,
From nothing, mighty worlds on worlds t' unfold ;
To stretch the azure curtain of the skies ;
To deck it with its million shining eyes ;
To ope Creation from His hand a scroll,
And poise the whirling worlds from pole to pole

THRONE OF GOD.**I.**

WHAT is the Throne of GOD, or what its mould ?
Does Inspiration sure this truth unfold ?
Or, if unfold, can mortal comprehend
Its vast beginning or its vaster end ?

II.

Where rests its base—where do its columns rise ?
And where its domes that swell within the skies ?
What bounds its circuit, what its viewless height,
Except the glorious omnipresent light ?

III.

Where meet its arches, hung with festooned rays,
And studded round with bright and parted days ?
Where the entablature so high, so bold,
That, could a mortal's vision once behold,
Height, depth, and distance, all would fade and die,
As sight extended on the boundless sky !

IV.

Yes, with our powers of vision search to trace
The arching piles in labyrinthine space ;
And wander ever through the doming skies,
As tower on tower doth toward GOD arise.

V.

Turn then the eye upon yon crowning height,
Not made of earth, but ever glorious light ;
Piled up in massive beauty far and high,
Rolling in fleecy brightness in the sky !

VI.

Turn then, again, upon the snow-white Throne,
Such as to mortal sight was never shown—
With clouds of radiance circling high and low,
Like blushing Morning on ethereal snow.

MYSTERIOUS FORM OF GOD.

I.

Lo ! the effulgence of Mysterious Form !
Mightier and stranger than the wheeling storm ;
Calm as the placid sunlight on the lea,
Yet infinitely brighter than the day.

II.

What does my closer vision here behold,
Which clouds of volumed God-light now unfold ?
Dare mortal man a visioned outline trace,
And dot his folly through a world of space ?

III.

Dare he uplift the cloudy drapery bright
That gathers round the Great Eternal Might,
And face to face th' immortal GOD behold,
And peer into the realms of heaven untold

ANGELIC HOSTS.**I.**

THERE rests, beyond the ken of mortal eye,
The Great SUPREME within the light-crowned sky ;
There circle round His unseen, mystic place,
Bright angels, beaming with seraphic grace.

II.

Around His throne the ever-swelling strains
Far echo on the rolling, cloudy plains ;
While cherubs float in liquid, glowing day,
And gild their wings in heaven's resplendent ray.

III.

There angels waft their brightness through the glow,
Decked with pure robes that shame ethereal snow ;
While from their eyes a quiet peace doth shine,
Rivalling all, but living light Divine.

LIGHT OF HEAVEN.

I.

AND what is this which blinds my vision now,
As clouds of vapor take their outward flow ?
Reveals to me what staggers reason quite,
And shows all yet has been perpetual night !

II.

Sudden, if from the dark to light we turn,
To fires that in the empyrean burn,
From far and wide we bring the focal ray—
Show years of light within a fleeting day,
And then concentrate all this burning light :
'Twould but feebly tell what dawned upon the sight.

III.

The light of heaven, and brighter light divine,
That in no humbler realm could live or shine,
Pours forth the stream that gilds the road to heaven,
And lights the light that has to man been given

IV.

Great GOD Omnipotent ! do we now behold
Thine eye supreme that these bright clouds unfold :
From which flows on the never-ceasing stream,
And constant with the never-varying gleam—
From centre ranges through its verging way,
And lights in outward worlds the living day !

GOD'S ATTRIBUTES.**I.**

WITH mental vision scale this lofty height,
And hope to tell what dawned upon the sight !
Approach His glowing seat on high once more,
And in these hallowed realms devoutly soar.

II.

Sweep round His brow, O mental vision bold—
Truth, Mercy, Justice, Patience, there behold :
Guide on, nor cease the love divine to trace
That shines resplendent in a FATHER's face.

III.

Behold the crown that rests upon His brow,
Where angels and archangels meekly bow ;
Behold the FATHER's eye with love serene
Flashing majestic o'er Creation's scene
Range through bounds that hold the glowing sky,
We yet find there, His ever-present eye.

SEAL OF HEAVEN.

I.

WHEN, mighty mandate, mystery sublime,
Wilt thou be blotted from the book of Time?
When shall the seal, set here by GOD's command—
This mystic seal be broke—and by what hand—
That mortal may behold Him face to face,
And roam at will His sacred fields of space?

II.

Presumptuous mortal, 'tis not to thee given
To soar in space's height in upper heaven ;
To wrest the secret and bring down to man
And blazon to the day His wondrous plan—
Roll back the mighty curtain of the sky,
And GOD's repose profane with curious eye !

III.

Yet, Muse supernal, solve to us this cause
Why should not worlds or universes pause,
Open to mortal eye this vision bright,
And blind him with a flood of heavenly light—
Blot out in 'whelming wonder soul and sense,
And quench his spirit in Omnipotence ?

IV.

No : still will roll His mighty wonders on ;
Unbroke the seal till Time's career be run,
Nor angels nor archangels shall reveal
The awful mysteries of this holy seal.

GOD.**I.**

THEN what is GOD, and why His heaven-born name,
And why His glorious presence earthward came ?
Where his first rest before the Triune One,
And when the birth of GOD, the only SON ?
Whence came the HOLY GHOST from the DIVINE,
Before He taught the clustered stars to shine ?

II.

Bear up, O GOD ! the feeble human thought
To where Thou hast Thy mighty wonders wrought,
To show Thy rest within the nothing world
Existent ere the darkness was unfurled.

III.

ALMIGHTY GOD, and Cause supremely great,
In harmony with Thy eternal state
With Thy great love, Thou mad'st a world for man,
And based in wisdom Thy omniscient plan.

IV.

Then, creature vain, of God-descended mind,
Plume thy bright pinions, and go forth to find,
Through Nature's network and through Nature's laws,
The first Beginning and sufficient Cause.

V.

God is great God with attributes replete—
He still were God, no attribute complete,
When Time was not, nor yet Creation's thought ;
When Space was not, nor yet with darkness fraught,
He had a Will, although not yet made known—
A power complete confined within His throne.

VI.

This Will Supreme—all perfect in its Will—
For infinite ends was powerful to fulfil
Designs stupendous in the mystic world
Conceived, and in the lapse of time unfurled.

CREATION.**I.**

Now sprang the all of moving worlds or heaven
As from His hand the sacred scroll was given,
In order, destiny, and place combined,
From Time, the first create, to man's immortal mind !

II.

Whatever thing there be, in earth or heaven,
To which a color, form, or name, is given,
All came of GOD, and Godward is its end :
Though heavenward bound, we can not comprehend
The paths that stretch o'er this mysterious plane,
Through labyrinthine space, Creation's boundless main.

III.

Ambitious man, with ever-erring mind,
With this great subject fired, thou seek'st to find
The Cause stupendous that could move this will—
Could make all space with whirling worlds to fill—
Could fill these worlds with wonders multiplied,
And infinite mystery through Creation wide :
This all a wondrous problem, never solved,
That a transcendent truth with naught but faith involved.

IV.

Faith is the all of truth that's known to man
Of GOD or GOD's in all Creation's plan—
Of planets, suns, and myriad-systemed spheres,
All Godward bound through chiliads of years.
These wonders wrought within this infinite will—
Their ends to compass, and their fate fulfil—
Through Time and Space in harmony to meet,
And close when Time Eternity shall greet.

V.

Conception staggers at the 'wildering thought
Of GOD Supreme conceiving all from naught :
Evolving instant, with creative power,
The worlds like rain-drops from impending shower !
These are as nothing in their mystic number,
Compared with voids in mighty space that slumber :
All undisturbed in wide Creation's bound,
Where e'en the swift-winged Light no resting-place hath
found !

TIME.**I.**

THE first creation, then, not told to man,
But which is gathered from the mighty plan,
Is Time, which though not matter strangely wrought,
Is equally of Godly make and thought.

II.

In utter space, with naught for space to span,
Where GOD reposed the life of Time began ;
He sprang to being by GOD's will divine,
The laws of age to mark and to define.

III.

A tyrant in his everlasting sway ;
The same for countless ages or a day,
He rolls the years in cycles still the same,
Nor shows inquiring man from whence he came.

IV.

Time then was plumed with pinions bright and rare,
And on his brow GOD stamped the frown of care ;
His wide-spread wings were tipped with living day,
And he with hope was girt to urge his way.

V.

GOD willed His course and gave his first command,
" Thy wing, thy glass, and ever-running sand,
Shall note the cycles of eternal day,
And stamp thy footprints on the trackless way ! "

VI.

Thus moved creation—then to Time GOD said,
“Go forth, and with eternity be wed !
Until my mighty works have all been done,
Cease not, nor weary in thy course begun.”

VII.

Through darkened naught and chaos mingling wild,
Through howling tempest's whirl and zephyrs mild,
Through sunlight blaze and dreary blackened night,
Through mighty worlds of dark and worlds of light,
'Mid whirling planets, stars, and suns unseen,
Beyond where mortal thought hath ever been,
Time onward flies, and in the lapse of years
Bends proudly on his course through countless spheres.
Soon with his promised nuptials he'll be blest,
Then pause and sink to his eternal rest.

VIII.

Time notes the age of childhood or of man,
And all the phases of th' infinite plan ;
The age of races and the age of states ;
The age, from birth, of all that GOD creates ;
The age of planet, satellite, or sun,
Or systems that in mystic circles run ;
He marks the footprints of the mighty world,
In orbit true which GOD himself unfurled ;
He tells the age of sunbeam or of shade,
Or sparrow struck by GOD upon the glade.

IX.

He marks when empires fall or empires rise ;
When suns are blotted from the starry skies ;
When rolling planets from their orbs are hurled,
Or when created matter makes a world.
When systems vast are formed, or when the end ;
When nascent suns their youthful radiance send ;
When lofty turrets rise, or crush and fall,
Or when to ruin sinks the mighty wall ;
When but a child be born, or monarch die ;
When human souls are lost, or sent on high ;
Whene'er a rose may bud, or lily droop,
Or fresh youth spring, or age in tremor stoop :
Time, ever faithful, marks each fleeting hour,
Though falls a universe, or springs a flower !

X.

In ever-hopeful youth, or crippled age ;
In pleasure's whirling dance, or musings sage ;
While welcome death draws nigh, or feasts prepare,
Or victim pleads his awful doom to spare ;
While vilest sinner draws his parting breath,
And helpless suffering prays for speedy death ;
When but a moment would a world command,
Rolls ever onward the unceasing sand !

XI.

Slow flaps the tireless wing of mighty Time
Along his path amid the orbs sublime !
While mortal man runs round from birth to death,
And millions struggle with expiring breath ;

While new-born babes are wrapped in heavenly light,
Or, borne by angels, mount to regions bright ;
While Life and Death are joining hand in hand,
And choosing victims from the millioned band ;
While countless worlds the laws of GOD obey ;
Still flaps Time's tireless wing in his directed way.

XII.

Far backward stretch the death of Time-born years ;
Each marked and mourned by his prolific tears :
See now the line, behold the funeral train,
The eye looks out, the thought peers up in vain.

XIII.

Now outward, onward, run our eager course,
And find by these Time's unknown secret source ;
Onward and upward trace through earth the line,
Till lost in GOD, or quenched in light divine.
Here, then, the source, can we the distance tell ?
Easier the height of heaven, or depth of hell !

XIV.

Infinity ! O, whence, without a bound,
Mysterious regions of the depths profound !
That forms complete the never-ending chain,
That circling backward circles but in vain,
To tell the certain mystic source of Time,
Or onward stretching reach the Great SUBLIME.

INSTALLATION OF TIME.

I.

IN heaven's vast concave, but beneath no sky,
And seated on His radiant throne on high,
Beyond the bounds of mortal thought, and bright
With the pure effluence of ethereal light,
Was the ETERNAL, robed in power sublime,
Marking the course of new-created Time.

II.

There in His realm, ere yet had sprung a ray,
To wake in living light, the slumbering day,
He saw young Time within the vast unknown,
Forth steady winging from the eternal throne.

III.

Now to His servant, first create of heaven,
Was the ETERNAL's great commandment given :—

IV.

“ On, mighty Time, I clothe thy tireless wing
With strength o'er worlds and boundless space to swing ;
Bear, then, thy glass, and shed thy running sand ;
Thy conquering scythe hold strongly in thy hand,
Till thou the great creation's dawn prepare,
Then humble all to thee and nothing spare !

V.

“ I’ll make thee worlds and wondrous systems too,
And when destroyed by thee, will not renew.
I’ll give thee suns whose golden light shall shine
Till quenched eternally by hands of thine !
I’ll make thee Godlike man with form erect,
And in his mortal mould, thou shalt detect
The secret germ of death, not being now,
Then bend his form and mark his furrowed brow.

VI.

“ Cities I’ll build for thee, with towers and spires,
That thou shalt burn with yet unkindled fires ;
I’ll spread the flowing river and the main ;
I’ll make the monarch mountain, and the plain ;
I’ll bid for thee the stormy tempests blow,
To make the fires in maddening fury glow,
While suns and planets from their orbits turn,
And then be lighted by thy torch to burn.”

TIME RETURNING THE UNIVERSE
TO GOD.

I.

WHERE wheel GOD's armies on their march sublime,
Curbed by His will along the course of Time,
Still circling on their steady tramp around
His throne—where peans jubilant resound,
Worlds wheel with worlds in systems broad-cast sown,
Cycling harmonious in the effulgent zone ;
Stars look at stars o'er planet-studded skies,
Where GOD's proud banners of the nebulae arise !

II.

Here, in their way-worn paths obedient, bend
The orbs wherever spaces bounds extend ;
And Time shall hover o'er these weary spheres,
Till end their cycles in the end of years.

III.

Time's course fulfilled, the ALMIGHTY bids him halt !
Then deep within the empyrean vault,
He, by some sun the brightest in its sky,
Lights his great torch to fire the worlds on high.

IV.

Then round shall wheel the burning balls of fire,
And flames climb upward in a living spire,
And in their widely-sweeping folds embrace
The suns and systems of the fields of space.

V.

Fanned by the wings of Time, these flames shall glow
O'er the wide worlds that wheel and shine below ;
And all the orbs that on their axes roll,
In dire concussicn shake from pole to pole.

VI.

Loud crash the worlds as from their paths they wheel !
And systems tremble as GOD's thunders peal !
The tempest thickens, and with rage they burn
As maddened planets from their courses turn.

VII.

Worlds, in their fury, dash at worlds amain,
And scatter terror o'er heaven's boundless plain !
Flames circle flames, and in their eddies hold
Orbs still on orbs the raging fires unfold !
Till the vast vaults of heaven, one living blaze,
To GOD above their burning incense raise !

VIII.

Then all with one convulsive struggle yield
The tie that bound them to their native field ;
And now the yielding, tottering arch of heaven
Is from its blazing station hurled and driven,
And downward with a universal crash,
The suns and systems to destruction dash !

RETURN OF TIME.**I.**

GOD's universe of worlds sublimely wrought,
Fashioned in mystery, passes out through naught,
In primal atoms from dissolving earth,
Convening instant where it had its birth.

II.

GOD speaks ! and space is folded like a scroll,
And back to nothing all the systems roll.
Time's faltering wing flaps slowly in his course,
As he approaches the Eternal Source.

III.

Now in high heaven, before the eternal throne,
Comes Time, all weary with the ages flown,
Sad with his almost infinite career,
He pauses now in GOD's sublimest sphere.

IV.

Backward he turns, and shudders to survey,
The dreary waste along his trackless way,
Where suns and planets filled the vast profound,
And cycling systems ran their mighty round,
Now sunk to waste, and in destruction all,
And shrouded in annihilation's pall.

V.

Now he approaches with a weary flight,
And stands before the Infinite Fount of Light ;
Faint from the conflict with the worlds borne down,
He yields to GOD his trust, and takes the promised crown.

VI.

Then spake Jehovah !—and throughout the dome,
Where all his children now were gathered home,
His voice in tones of majesty sublime,
Was heard to give his last commands to Time.

VII.

“ Behold, a mighty ruin crowns thy day,
And dying Death has sung his requiem lay !
Lo ! the vast suns that blazed with living light,
Are quenched and lost in never-ending night ! ”

VIII.

“ Now naught in space but thee doth live and move,
Or know that I am all supreme above ;
And now, Great Time, behold thy new-born bride,
And fold thy weary wing upon thy side. ”

GODHEAD.**I.**

PRIMEVAL Time was fashioned by GOD's will,
His end to answer, and his course fulfil—
Onward the same through all Creation's bound,
Nor yet a resting-place his wing hath found.

II.

Now Godward turn our all-inquiring thought,
And ask of Time what mighty work was wrought,
For systems, worlds, or uncreated man,
To move GOD's will, and found His mighty plan.

III.

O Great Eternal GOD, and Great SUPREME !—
Himself a GOD, the GODHEAD now his theme !

IV.

Can man conceive the wonders here displayed,
To show to him the new CREATOR made ?
For love of man, though GOD was perfect now,
He twined a triple glory round His brow :
Out from Himself He called His only SON ;
Thence came the HOLY GHOST—and it was done !
The empire of Creation all His own,
He shared with them His Universal Throne.

V.

Man was unborn—all uncreated still—
Nor loathsome Sin had come, his heart to fill :
But GOD's omniscience in the distance saw
Man perfect made, but treacherous to His law.

VI.

Man was not made for humble man, but GOD,
And on this mystery vainly may he plod—
Drive Reason frantic in the fruitless race
This truth to fathom or this mystery trace.

VII.

Though for an end unknown to mortal man,
He made complete this temporary plan
Of worlds, of systems, mountains, depths, and plain,
For Time to lose—Eternity to gain.
He based the GODHEAD on His mighty Throne
For ends omnipotent—to man unknown.

NEW-BORN LIGHT.**I.**

Now flashed upon the Great CREATOR's sight,
At His omnipotent command, the Light !

II.

Like the first radiance from the morning sun,
Forth from His throne the course of Light begun ;
And terror-stricken Darkness, in its flight,
Struggled and yielded to the conquering Light.

III.

Forth it careers on its triumphant way,
Through realms abysmal, now illumed by Day ;
And wide o'er heaven pursued his wondrous race,
And claimed his empire over boundless space.

IV.

Brightest of the creations, Light divine—
Ordained throughout the universe to shine—
Sublime he enters through the gates of Day,
And passes forth at Evening's latest ray.

V.

He cheers and warms whate'er has life or breath,
Sustains all Nature till it sinks in death ;
He tints the rose's petals, or the skies,
And paints the arching rainbows as they rise !

VI.

He sheds to waste his unemployed rays,
And in his pleasure like an infant plays ;
And, touching gently with his finger bright,
Silvers the robes of far-retreating Night.

SPACE.**I.**

THUS, as Creation rounded on its way,
Space spread her fields to welcome infant Day :
The scroll of darkness opened from GOD's hand,
And heights and depths unfurled at His command.

II.

Space bounded space in Darkness' silent deep,
Which GOD's infinity alone can sweep;
It swept throughout Creation's boundless dome,
Nor yet enclosed the circuit of His home !

III.

When man looks upward through the vaulted skies,
Infinite worlds on infinite worlds arise !
Vainly he hopes the outer bound to gain,
He struggles with Almighty Power in vain ;
And humbly now to GOD the palm he yields,
And sings his praises through these space-bound fields.

IV.

Far out beyond the circuit of the skies,
Where over-wearied Thought no more can rise—
Where in these realms the clustering systems shine,
Resplendent in their native light divine—
Yet upward are they spread in depths profound,
Till limits fail, and GOD alone is found !
Yet onward, through the realms of endless space,
Shines ever bright His Omnipresent face :
Though there our failing fancies trace his way,
'Tis but the morning of eternal day !

DAY AND NIGHT.**I.**

Now met in strife the rivals Day and Night,
And Darkness quailed before puissant Light ;
Before high Heaven these mighty warriors stand,
Like chieftains, blade to blade and hand to hand !

II.

Light now advances, now retreats again—
Yet night essays his vantage to maintain :
On still the sullen and impetuous Night
Presses his pall upon retreating Light ;
But as the conquering Light drives Night in turn,
His radiant smile of triumph makes the morn !

III.

God saw victorious Light upon his way,
And placed a crown immortal on the Day !
And when the vanquished made his weary flight,
God gave, in love, a sweet repose to Night.

EVENING AND MORNING.**I.**

Now up resplendent rose all-conquering Day,
Passing the zenith hours upon his way ;
Then on to gentle Eve and blushing Morn—
Now to the new-made World in beauty born.

II.

As lessening Light grew down the tranquil sky,
Smiling he wooed the mantling Darkness nigh ;
And Twilight's fold with gentle hand he drew,
And matched it with the blushing Morning's hue.

III.

Now the CREATOR, blending Night with Day,
And then to form their union, quenched for aye
All enmity which was 'twixt Day and Night,
And made both Morning and the Evening bright.

IV.

These true harmonious brothers, hand in hand,
Have journeyed far o'er every sea and land ;
A mantling verdure widely they've unfurled,
And twined a belt of beauty round the world !

V.

On they have travelled ages, side by side,
Sweeping o'er many a mighty ocean's tide ;
Have chronicled the Days as on they sped.
And Days have chronicled the Cycles fled :
Thus have these brothers trod their way sublime,
Like sentries stationed on the wings of Time !

NIGHT OF THE FOURTH DAY.**I.**

APPROACHING Night stoops down her sable wing,
While Evening to the cradled Day doth sing;
And now the lengthening, marching shadows long
Tread lightly to the music of the song.

II.

When the o'er-wearied Day is lulled in sleep,
And sombre Night her watchful vigils keep,
She seems to whisper to the World, "Be still!"—
She seems to ask the little, flowing Rill,
To murmur softly on its pebbly way,
Nor break the slumbers of reposing Day.

III.

She seems to ask the Breezes from the hill
To join in happy music with the Rill;
That they together sing Day's lullaby,
Nor breathe the requiem louder than a sigh.

IV.

Up to the shadowy sky, with eye serene,
She turns and beckons to the Stars unseen,
Wooing from them a glow of softened light
To guide in lonely space her dreary flight,
As o'er the waste of Nature's desert wild
She bears the Day as if a sleeping child!

V.

Now ripples softly on the flowing stream,
Which seems to list the murmurs of Day's dream ;
The balmy Breezes through the valleys sing
And Stars to her their twilight offerings bring ;
And thus Night moves along her silent way,
Waiting and hoping for the coming Day.

VI.

TOLLING THE NEW-BORN HOURS.

Loud now is sounded, from Night's lofty towers
The startled tolling of the World's first Hours
And down with gentle step the dew of heaven
Upon the calm, quiescent world is given ;
And while all slumbers 'neath Night's shadowy wings
Earth on her axis rolls, and in her orbit swings !

THIRD ADDENDA.

SUBJECTS:

INEVITABLE CONCLUSIONS.

THE BIBLE OF NATURE.

THE TWO BIBLE SYSTEMS.

THE BIBLE OF INSPIRATION.

THE TRANSLATORS BIBLES.

CAUSE AND EFFECT.

CREATION MAKERS.

THIRD ADDENDA.

January, 1893.

INEVITABLE CONCLUSIONS.

The reader of this book has undoubtedly seen that each individual subject has been discussed upon its own merits, without any attempt being made to combine them or dovetail them together with the adhesiveness of truth, in order to present to the reader's mind a unit idea. While each position may be admitted, standing alone, the combination of them, it is believed, will produce a far higher and grander conception of their scope and importance. In other words, by so doing, the Christian World could be furnished with a Bible, based on the revealed word of God, instead of one based upon the conceptions of translators, if so it be.

To meet this position squarely and understandingly, we must be certain of two things. First, that we have the revealed word of God (which will follow, as proved hereafter, if any proof is needed); and Second, that the underlying principle or foundation of that word is not to be found in any translations of the Bible now in use throughout the Christian World, on the subject of the created origin of the races.

This is a bold proposition, but for the good of mankind, the advancement of the Christian religion, the honor of God and of His word, we hope to be able to prove it to the entire satisfaction of the most bigoted or sceptical.

We will all admit that the total acts and laws of God, from the dawn of creation to the present moment, constitute the GREAT BOOK OF REVELATION to mankind. This book is made up of two parts ; The Bible of Nature, and the Spiritual Inspiration. The latter is made up of two parts also ; namely, the purely spiritual, and the miracles, neither of which should be questioned. The miracles cannot be classed as belonging to the Bible of Nature, for they do not follow the established laws of Nature, but are special acts of God.

THE BIBLE OF NATURE.

The first sentence of the Genesis is the first sentence of the Bible of Nature. Every act of God from that date to the present moment towards entities, "visible or invisible," make up its contents. It is a wonderful, complex and accurate history. This Bible is read, and has been read, by every human being on the face of the whole earth, from the cradle to the grave, and understandingly by each one, according to the knowledge they possessed.

The whole of this Bible, of course, does not appear in what is known as the Bible of Inspiration, since a very small portion of it is contained therein ; small, however, as it is, it is all important, as giving the manner of creation of the universe, and especially of mankind, and the subsequent history of a portion of them.

We call it the Bible of Nature, as it is well entitled to that name, because the laws of God are uniform, consistent, instructive and dependable, whether natural or spiritual, and are equally entitled to our obedience and consideration, whether they govern the atom, the universe, or the salvation of the soul.

The more minutely we investigate forms in nature, such as the bone and sinew in man or animal, the leaf on the tree, the blade of grass in the field, the flower in the garden, the stone on the mountain top, or the crystal in the bowels of the earth, the more closely is the enquirer brought in touch with God and his attributes.

The Bible of Nature and the Bible of True Inspiration, of necessity, cannot conflict the one with the other ; they should, and do coincide and agree. There can be no conflict between the Laws of God, Natural or Spiritual.

The Bible of Nature requires no translator ; it only contains facts which we all see, know and feel, as exact knowledge. If there appears in any translation of the Inspiration a conflict between the Laws of God, we may at once conclude that something is wrong with the translation, either in its correct understanding or in the rendering from the original.

There may be attempts made, as has been the case, to show that the Laws of Nature have changed, in order to prop up the flimsy theory of the unity of the race by asserting, without the possibility of proof, that the Negro's ancestors were white Caucasians, and that change to a Southern climate has changed him to a Negro. If there was any ground for such an assertion,

the reverse should be true, that by returning him North, he would again become a white Caucasian, which we all know could not be possible. The Bible of Nature must be taken as the standard of exact knowledge, and all other questionable constructions or theories must yield conformity to it. This subject will be continued under a subsequent head of "Cause and Effect."

THE TWO BIBLE SYSTEMS.

There are two Bible Systems ; the Bible of Inspiration and the Translators Bibles. These two systems are based upon entirely adverse principles. The Inspiration, from the Hebrew, gives a diversity in created origin of mankind, while the Translators Bibles, as far as our knowledge extends, are grounded upon the unity in a single race, of which ADAM and EVE were the created heads. No two peoples were ever more antipodes than these two systems, to give information to mankind of the design of the great Creator for their benefit.

The Inspiration sets forth that God created the types of mankind substantially as they now exist, in numbers, and for an object, while the Translators Bibles stultify this broad creation and design by declaring that God did not do what He did do, and so said through Inspiration, but contracts this grand act, to the creating of ADAM and EVE to be the heads of reproduction of all types of humanity on earth. This announcement is its own refutation, as ADAM is defined in the Inspiration, Gen.V., 2, as the *name of a class*, and hence could not reproduce a human being from EVE.

The Hebrew Inspiration unfolds, on the other hand, a magnificent and consistent design in the creation of mankind. A Saviour was to be evolved in due time, who was to take on the human form, in the manner stated. Is it not reasonable to suppose that God would make some special provision for the accomplishment of this stupendous act, and not leave to chance, the birth of His only Son among the new-born of the earth?

The Inspiration tells us that He did make this special provision. That He created the heads of the Gentile and Hebrew races, and to make His act more clear, He gave the names of the Created Heads of this Hebrew-Jewish line, **THE ADAM** and **EVE**, the only individuals created under a name, whose blood line was to evolve the Redeemer and Saviour of mankind. This special act of creation is all wiped out in the Translators Bibles, the name of **THE ADAM**, the husband of **EVE**, has never appeared in any one of them. We make this assertion with sincere regret, and nothing but a high sense of duty in the past has induced us to do so; nor would we do it now, but for the plain proof of its correctness, which we give in the next article.

THE BIBLE OF INSPIRATION.

Nothing is more vital to the Christian than the true Inspiration of the Bible, and, therefore, to determine that point, it should be the first duty of every enquirer. It is not our intention to go further in this direction than the Created origin of mankind, and incidentally to the history which follows, as far as completing the genealogy of those created heads. Mankind being the subject which forms the whole theory of the Bible, every item of the Inspiration regarding it should be scrutinized with the utmost severity.

Two points are necessary to be arrived at in order to compass a correct conclusion, namely, to find out what the Inspiration is in the Hebrew, and then determine whether that coincides and agrees with the Bible of Nature, where we have exact knowledge of the types of humanity, commencing with the Creation, and continued to the present time, and carried on in reproduction before our eyes daily.

There are three verses in the Genesis that give all the account we have of the Creation of mankind, namely, Gen. I., 26, which gives the

Creation of ADAM ; Gen. I., 27, which gives the Creation of THE ADAM, and male and female ; and Gen. II., 22, gives the making of EVE, the wife of THE ADAM. These three verses correctly translated from the Hebrew, are as follows :

Gen. I., 26. And God said, Let us make ADAM in our image after our likeness, and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. I., 27. And God created THE ADAM in His own image; in the image of God created HE him ; male and female created *He* them.

Gen. II., 22. And the rib which the Lord God had taken from THE ADAM, made HE a woman, and brought her unto THE ADAM.

On page 58 will be found who were created under the name ADAM, and who under the name THE ADAM, and male and female. Under the name ADAM were created the five Gentile races, who have held "dominion" over all the earth

during all history, and the definition of the name is given in Gen. V., 2, as follows :

“Male and female created he THEM, and blessed THEM, and called their NAME ADAM, on the day when they were created,” namely, in Gen. I., 26. Thus it will be seen that ADAM is a plural noun, and is the name of a class created.

The second division of the Creation of mankind was the Creation of THE ADAM, and male and female, which, with the making of EVE, was the establishment of the Created heads of the Hebrew race. THE ADAM and EVE being representative Hebrews, and the heads of the Jewish blood line, which evolved the Saviour, and the male and female, the Created heads of the Hebrews.

If the flood had been universal, as has been claimed in the translations, all of humanity would have been destroyed except Noah and his family, and Noah and his wife would have become the heads of the human races ; but, the universality of the flood is not borne out by the Hebrew Inspiration. The daughters of THE ADAM committed the heinous offence of marrying into the Gentile races, and having children by them, as a punishment for which offence, God brought on a flood.

Gen. VI., 7. And the LORD said, I will destroy THE ADAM, whom I have created, from the face of the ground, from ADAM unto beast, and the creeping thing, and the fowl of the air, for it repenteth me that I have made them.

It will be seen from this, and further examination of Gen. VI, and Gen. VII, and Gen. VIII, that every THE ADAM except Noah and his family were destroyed for cause, "from ADAM unto beast."—ADAM the Gentiles being the boundary on the one side, and beast on the other, so that even the Hebrew people were not destroyed, and no others except the Jewish line, which committed the sin. In fact, all of humanity except the descendants of THE ADAM and EVE, remained unharmed.

The reader will naturally ask—How do I know that these renderings of Gen. I., 26, Gen. I., 27, Gen. II., 22, and Gen. VI., 7, are correct, when they differ from all the translated Bibles in common use that I have ever seen? We answer, that this subject substantially has been presented in pamphlet or book form to at least two thousand Divines or Hebrew scholars, with the request that if we had made any errors or mistakes, that

we would be truly thankful to have them pointed out that corrections might be made.

Although this request has been run through a period of many years, not a single adverse criticism has been received, but, on the contrary, many have coincided and admitted that the positions taken are correct. Even this statement may not satisfy some readers, and in order that they may satisfy themselves, if they do not read the Hebrew, we would suggest that they ask any Divine, acquainted with the Hebrew, or any Hebrew scholar, the following questions :

- Q. Is ADAM found in Gen. I., 26, in the Hebrew Inspiration, and is its meaning defined in Gen. V., 2 ?
- Q. Is THE ADAM found in like manner in Gen. I., 27 ?
- Q. Was EVE made from the rib of THE ADAM ?
- Q. Hence, was THE ADAM the husband of EVE ?
- Q. Was any more of humanity to be destroyed than THE ADAM, as stated in Gen. VI., 7 ?

If these questions be answered in the affirmative, the reader will require no further aid in rightly understanding this portion of the Genesis, and by reading the remainder connected with it, he can form his own conclusion as to its

accuracy and importance. Will these conclusions coincide and agree with the Bible of Nature, of which they are a part?

The Science of Ethnology has established six original types of the human family, namely : the Caucasian, the Mongolian, the Malay, the Indian, the Negro, and the Hebrew. These have also varieties in type. We see with our own eyes, these types persistently reproduced, and all history confirms our present knowledge. Then where is their place in the Genesis Creation, in order that they may have been continued to the present time by reproduction in type?

The heads of the Gentile races are found in Gen. I., 26, in ADAM, while the heads of the Hebrew race are found in Gen. I., 27, and Gen. II., 22, in THE ADAM and EVE, and male and female, so that the Bible of Nature on these points exactly coincides and agrees with the Hebrew Inspiration. Here, then, we have exact knowledge proving thus far the Hebrew Inspiration, and as the result, the following genealogies:

The five Gentile races, trace back their genealogies to ADAM, in Gen. I., 26.

The Hebrew, proper, trace back their genealogies to male and female, Gen. I., 27.

The Jewish line, which is also Hebrew, is plainly laid down in Scripture, and can be distinctly traced back to THE ADAM and EVE, giving a clear and unmistakable genealogy of Jesus Christ, from them to Joseph and Mary.

From this it will be seen that there is a solid foundation in Natural facts for the Spiritual Inspiration of a Bible.

THE TRANSLATORS BIBLES.

There seems to be no doubt that the Septuagint was the first compilation and translation into Greek of the inspired Hebrew manuscript, made 290 years B. C. This was the first Bible put in circulation among the Jews, for their information of what was contained in the Inspired manuscripts, and, of course, only contained the books of the old Testament. Considering the state of knowledge at that time of the intricacies of the Laws of God in Nature, or in other words, the reading of the Bible of Nature, it is not surprising, that when the translators undertook to write of these laws, they were liable to make gross errors.

The Septuagint seems to be responsible for the first establishment of a unity of the race in ADAM and EVE, and from this has followed two sets of translations, the Protestant and the Roman Catholic versions, each of which follow the mistake of the unity of the race as in the Septuagint in substance, but accomplish it by different processes in Gen. I., 26, 27, while both arrive at the same result by the flood.

As there are but two general Divisions of translations distinguished by the mode of making a unity of the race, we shall take the King James' Bible as the representative of the Protestant Division, and the Douay Bible as the representative of the Roman Catholic Division. We shall also give by name simply the various translations of any importance in the two Divisions, that the reader may see the diversity of views and conclusions of Christians upon the teachings of the Bible. Our investigations must be considered as applying alone to statements of Natural facts, and not to constructions of any spiritual portions of Scripture. We claim that that belongs exclusively to the Theologians.

As the Roman Catholic Bibles are the oldest translations, they must, of necessity, be first considered. The only authorized version of a Bible in the Roman Catholic Church is the Latin Vulgate, and it was in use as the old Latin Vulgate Bible about two hundred years before St. Jerome completed the translation of the present Latin Vulgate from the Hebrew and Greek manuscripts, in about 400 years A. D.

Although there have been any number of translations from the Vulgate into different languages, as the necessity of the case arose, their publication has only been approved by Bishops when

they agreed with the Vulgate. No authority has ever been given by the Holy See for their publication as authorized versions, so that the Douay Bible now in use throughout the English World is not the authorized version of the Roman Church, its publication and circulation is only permissive by Bishops. Their New Testament was translated at Rheims, in 1532, and the Old Testament at Douay, in 1509-1510.

After the reformation in 1521, the necessity arose for a Protestant Bible, and numbers by different translators appeared; Tyndal's being the first attempt at Cologne, in English. Although what he did was not a complete Bible, he has been acknowledged a correct translator as far as he went. He took much from Martin Luther's German Bible, which was begun before the reformation, and finished in 1532.

Miles Coverdale, in 1535, printed the first entire English Bible.

Mathew's Bible, published in 1537, was a revision of Tyndal, and was finished by John Rogers.

Travner's Bible, published in 1539, was the Mathew's Bible corrected.

Cranmer's Bible, published in 1539, was called the Great Bible.

The Geneva Bible was published at Geneva in 1560, and was a revision of the Great Bible.

The Bishop's Bible, published in 1568, was also a revision of the Great Bible.

The King James' Bible, published in 1611, is the authorized version for the Protestant Churches.

The Westminster or Oxford Revision, published in 1886, is a revision of the King James' Bible.

We now give the extracts from the Douay and King James' Bibles, that establish the unity of the race.

DOUAY BIBLE.

Gen. I., 26. And God said, let us make man (Hebrew ADAM) to our image and likeness, and let *him* (Hebrew them) have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

Gen. I., 27. And God created man (Hebrew THE ADAM) to His own image; to the image of God He created him; male and female, created He them.

- Gen. V., 2. He created them male and female and blessed them, and called their name ADAM in the day when they were created.
- Gen. VI., 7. He said, I will destroy man (Hebrew THE ADAM), whom I have created, from the face of the earth, from man (Hebrew ADAM) even to beast, from the creeping things unto the fowls of the air, for it repenteth me that I had made them.

KING JAMES' AUTHORIZED VERSION.

- Gen. I., 26. And God said, let us make man (Hebrew ADAM) in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- Gen. I., 27. So (Hebrew And for So) God created man (Hebrew THE ADAM for man) in His own image; in the image of God created He him ; male and female, created He them.

Gen. V., 2. Male and female, created He them, and blessed them, and called their name ADAM in the day when they were created.

Gen. VI., 7. And the Lord said, I will destroy man (Hebrew THE ADAM for man) whom I have created, from the face of the earth, both man and beast (Hebrew from ADAM unto beast, for both man and beast), and creeping thing, and fowl of the air, for it repenteth me that I have made them.

The Westminster or Oxford Revision follows the King James' version in these verses, with but two exceptions. The translators returned the Hebrew word "And" for "So" at the head of Gen. I., 27, a material and very important correction, fully referred to heretofore. The other variation is quite immaterial in using the word "ground" for "earth" in Gen. VI., 7.

In the King James' version the unity of the race is accomplished by leaving out of the Creative account in Gen. I., 26, the name ADAM, found in the Hebrew, and substituting "man," and the same term for THE ADAM in Gen. I., 27. As the word "So" has to be dropped by eccle-

siastic authority, and the Hebrew word "And" substituted, we make no account of this. In addition to this, the destruction by flood of all humanity except Noah and his family. Noah, by this translation, which is not correct, became the head, in reproduction, of the race of mankind. This, if correct, would complete the unity.

As the account now stands in the authorized version, with the restoration of the word "And," we cannot imagine how any one could make sense out of the two verses. "Man" is made plural by "them" in the same sentence in 26 v., while in the second, "Man" is made singular by the use of the word "him" in the same sentence. Can any one give a reason why ADAM and THE ADAM were left out of these verses by translators, without they had an object in doing so, especially as only twenty-four verses ahead ADAM is dropped down into the account for no apparent reason, and certainly with no explanation of the meaning of the term.

It is claimed in the authorized version that all of humanity had their created origin in ADAM and EVE, and as we have seen, ADAM is the created head of the Gentile races, therefore Jesus Christ had his created head in these races according to this account. But, if the translation in this version be taken as correct, Noah

became the reproductive head of humanity subsequent to that date, and he becomes responsible for the production of the race-types now found upon the earth.

The Douay Bible makes the unity of the race by making "man," in Gen. I., 26, a singular noun, and the same in Gen. I., 27, thereby showing but one man created. It, in like manner with the King James Bible, by an incorrect translation, makes the flood universal, and Noah becomes the head of the reproduced races.

It will be seen that in neither of the translations has the Saviour a defined created head, and it is left for conjecture which of the five Gentile races Jesus Christ had descended from.

The reader will observe that the names ADAM and THE ADAM were given by God himself, and take a far higher rank than other Scriptural names given by peoples. It is a grave responsibility for translators to drop THE ADAM entirely out of sight, and to drop ADAM in places and retain it in others, whereby the reader is misled in his conception of the account, which engenders disbelief.

It would be just as scriptural, if not less so, for the translators to drop the names of Eve, Noah,

Abraham, David, Daniel, Solomon, and Joseph and Mary, and translate them according to his will.

The names ADAM and THE ADAM are the rightful property of the reader, and they should appear in every Bible in places where they occur in the Hebrew. God will take care of a Bible in His own words, but the unrest, the non-communions, the bickerings, open quarrels and general contentions in the Christian Churches, require some oil to be thrown upon the troubled waters.

CAUSE AND EFFECT.

That the same cause, operating under the same circumstances, produces the same effect, is a universally admitted law of Nature, and about this there can be no controversy or misunderstanding. It is a law in use in our every day life, and in all our varied occupations and operations—without it we should not be able to foretell any result from Natural causes. We would sow our fields with grain, with a void conception whether they would produce any return or not. Man would strike his fellow man with an axe, without knowing whether it would hurt him or not. The father might cut off the head of his child, without knowing that it would produce death; and so we might go through with a catalogue of every act, and form of act, in which matter forms an element, with the same uncertainty or ignorance of the effect or result, was it not for our knowledge of this universal and well-understood law.

It must be distinctly understood, however, that the law of cause and effect applies only to things and acts of things already created, and not to the mode and manner of their creation,

as that can only be arrived at by analogical reasoning ; and while the latter may be facts established by this process, they are not facts within our actual knowledge.

It then becomes of the first importance to find out, of what cause is made up, how controlled, and how operated. If we sow, or strike, or kill intentionally, we know that the mind conceives and designs the act, and the body executes with a certainty of the effect. It is then evident that cause to produce an effect is the operation of a mind to conceive and design the result in accordance with knowledge and previous experience, and this is applicable to all animate Nature.

The same law applies to all inanimate things, the only difference being the kind of mind operating in the causes in the vegetable and mineral kingdoms, if we may be permitted to use mind in this connection. To arrive at some conclusion on this point, we ask the following questions :

What guides the grain of wheat in its growth, and where springs the design ?

What guides the flower in its charming varied colors, and what conceived the beautiful design ?

What guides the crystal in its variety of uniform forms in type, and whence springs the varied designs ?

What guides the shooting needle of ice in freezing water, and whence the design ?

We might continue these questions throughout the range of Nature, and the answer might be, it is the plan and acts of the Creator. Admit that this would be the first answer to the questions, and we would be compelled to ask another. Are these momentary acts of supervision, or are they the result of law, made inherent in the matter operating them ?

No one can answer this question, and it is not material to us to have it answered, as we are certain that the cause produces the uniform effect, whatever may be the elements composing the causes.

We incline to the belief that cause is governed in the animal, vegetable and mineral kingdoms, by what may be termed volition, as a quality endowed upon matter, and that the supervision of God of all things is to see that these laws, established in the Creation, are continued in reproduction in uniformity.

Whether this be so or not, all mankind have settled down, and recognize the law, that like causes produce uniformly like results, and this law is the polar star of our existence. Its proper application will solve many doctrines,

theories, and speculations that have confused and mystified the Christian mind, and engendered chaos and doubt where order should have reigned.

The Bible of Nature, of which this law is the basis, as we have said before, has been and now is read by every human being, from the cradle to the grave, according to the knowledge each possesses.

The infant has the mind to execute the design of obtaining food, and seeks the bottle or the breast as the effect of the cause. As the child grows in knowledge, he performs every act of life according to this same law. He gains information as he grows, and that knowledge and experience enables him to cope with life in any department of industry or thrift. He then concludes, and rightly, that he has acquired absolute knowledge, which will serve him at all times and under all circumstances. He will, however, soon learn that the consequences of effects are not the law. For however wisely the effects may be designed for good, he will meet with disappointments, reverses, and heart-rending scenes.

He goes on with his designs to produce effects almost thoughtlessly, it having become a habit, till one day he was pouring water out of a vessel

onto the ground, and the thought occurred to him, why the water went down instead of up. He knew no reason himself, because his education had not reached that point, though he knew the facts. He betook himself to a learned neighbor, who informed him that a distinguished scientist named Newton had demonstrated that a law of God, called gravity, existed, which made the water go down instead of up.

He then pursued further his studies through all the scientific discoveries of the chemists, the philosophers, the ethnologists, the botanists, mathematicians, the mineralogists, the astronomers, and all other sciences which have aided in developing the Natural Laws of God. When he had acquired all this great store-house of exact knowledge, he was prepared to read all of the Bible of Nature as far as discoveries have gone, and, of course, was prepared to read the Genesis account of Creation in the Hebrew, which contains every scientific principle in its equilibrium now known. It is doubtful whether any scientist of the present day unaided, could write that account without an error in some of its finer points.

The intelligent reader can thus judge for himself whether the Genesis account of Creation was the product of Inspiration or a literary hit,

considering that the principles developed there are supposed to have been unknown to the writer. The salient point to be determined in this connection is, whether the Created origin of mankind in the Hebrew coincides with the Bible of Nature on this subject, or do the translations, or any one of them, coincide and agree with it.

We bring forward this law of Cause and Effect to prove mathematically, as we believe, that the Hebrew Inspiration agrees and coincides exactly with the Bible of Nature.

We will first take up the types of mankind as they now exist on earth, and by application of the law of cause and effect, trace them back through all time to the account of their Creation in the Genesis. During all history, these types have existed, and no type has ever been known to produce another and distinct type. We will consider first the Caucasian or white race, the most important and controlling one of them all. Then what is the cause of the birth of a Caucasian child? The child is the effect, and as every effect is due to a cause, what is the cause? Education and experience on this point are so perfect and universal, that the cause need not be stated in terms. Now, if we found that this child was the only one ever known to have been

born from the law of cause and effect, we should have no other fact to rely upon. But this is not so; some other children were born before, and others born after, of the same type, so that the law of cause and effect operated just the same before as it did after the first effect, a Caucasian child always being the same, and consequently the cause was always the same.

Parenthetically, we would say that we do not believe that the most earnest supporters of the unity of the race, or any one else of that race, who was married, would be willing to have the law of cause and effect in reproduction of types repealed or abrogated, and run the chances of having their issue a Mongolian, a Malay, an Indian, a Negro, or a Hebrew. It is a fundamental law of the Genesis Creation that all continued or reproduced forms in Nature shall be "after its kind," and the example of the punishment by flood for its violation by the daughters of THE ADAM, should be a warning to all who disregard or stultify this foundation law.

The Caucasian white race, as we see and know by absolute knowledge, is persistently reproduced in pure type throughout the world where they exist, and we can trace back by the unerring law of cause and effect, from the Caucasian child to its cause, the father and mother, and thence back

to their fathers and mothers, and so on till we reach the first of the type in the Genesis Creation. Nothing but a change of the law of reproduction which extends through all Nature, could alter this line of Caucasian reproduction in type. This chain of the law of cause and effect is made up of links welded by the laws of God in Nature, and cannot be broken by the sophistries of speculation or construction, or by the ignorance of Natural Laws by translators.

The same chain is found in every type of humanity, and in every type of the animal, vegetable or mineral kingdoms, and therefore we have the right to expect to find their Created heads in the Genesis account, which we do, and clearly find them there. This proves mathematically thus far, as we believe, the Genesis Inspiration, and that being the foundation of Natural facts of the Bible of Inspiration, it shows conclusively that this is a solid and true foundation for the spiritual revelation.

Every act in Nature, from the Creation to the present moment, has been the output of this law of cause and effect, and is absolute knowledge. The concrete of these acts and results cannot be numbered by any permutations and combinations of our arithmetical figures, so that it is bewildering to consider this vast store-house of knowledge.

There is but one great cause and effect not as yet referred to, and which has no preceding act in type, and none that follows it. It is, however, governed by this universal law, as no effect can exist without a cause. We see a world and a universe as the effect, and by the Nature of the laws, there must have been a cause. That cause, like all other cases of cause, must have had a mind to design, to be executed in accordance with the Laws of Nature as the effect. This demands a Creator or a God as much as any other effect in Nature must alike have a cause. We therefore say, that the law of cause and effect proves the necessity for and existence of a God as a cause, when we see and know by actual knowledge the existence of the effect.

This can be made more clear from analogical reasoning. The number of separate causes and effects in Nature, since the Creation, may be stated as nearly infinite, every one of which is acknowledged as true and exact knowledge. Are not these almost infinite proofs of a law sufficient for our acknowledgment of the one single case of cause and effect in the creation of the universe? On any other subject, even of like importance and magnitude, we should call it a mathematical demonstration.

CREATION MAKERS.

The most numerous class of Creation makers have been the Translators of the Scriptures, in making the unity instead of the diversity of races in the human family, that being the most important element of creation. We believe, however, that they are not wholly responsible for this error—Education is a tyrant, especially upon the subject of Holy Writ. The machinery of the churches has confined education to given lines, and the Clergy have been educated to those lines and are expected to teach within them, or be charged with and expelled for heresy.

It is, therefore, dangerous for a clergyman belonging to any denomination to teach any doctrine not laid down as his guide, whatever he may think or conclude to the contrary. This would seem to be a stern necessity, in order to maintain a system and uniformity of instruction. These facts are apparent from what we see daily of the charges and counter-charges of heresy in some denominations of Christians, who seem to be dealing in differentials as the rule.

While all Christian churches have the same creed, the man-machineries of many of them

have amplified it to such an extent that it would seem to an outside observer, that these denominations were striving to have their own Bible and their own creed.

This state of things will continue and grow worse as long as individual ideas are substituted for the pure creed ; and, until we obtain a Bible which will inspire belief in its accuracy of Inspiration, instead of disbelief—or, in other words, until the Bible of Inspiration coincides and agrees with the Bible of Nature, which we know is exact knowledge. When and how this can be brought about is a vexed problem.

There have been various speculations and theories as to the mode and manner of Creation, and various methods concocted to harmonize them with the Genesis account. If the Genesis account be correct, there is no sound reason for any effort to harmonize some other account with it, for the simple announcement to endeavor to harmonize indicates a conflict. Among the most important of these theories are those of the Geologic and Evolution theories. The Geologic theory is rather on the wane, and the Evolution theory is coming forward to take its place.

It is very difficult to state in terms the exact principles claimed by each. The Geologic

theory requires so many suppositions and assumptions in order to make even a plausible connection possible, that a settled and scientific mode of Creation, without the violation of Natural Law, cannot be arrived at.

The whole theory from beginning to end is based on appearances of created forms, and the science so called is simply mineralogy, with these appearances added to show the mode and manner of creating minerals and metals, and from these to reason as to the mode and manner of creating all other existences.

The Geologist first assumes a state of fusion, and then cooling of the mass of the earth, and this supposition is made from certain appearances in the primary rocks. We need not ask what became of the water gases and the easily-fused metals and minerals, all of which have a different point of fusibility.

The next supposition is, that rocks called sedimentary, were deposited by degrees by water rubbing against something, and the debris settled into layers, and from these appearances they draw this conclusion. In order to gain time for these operations, which required millions of years, they have to make the Scriptural day referred to everywhere in Scripture, and espe-

cially in the Ten Commandments, an elastic rubber string of no defined length or elasticity. Then to apply the acknowledged law of cause and effect, how can they account for the almost infinite variety of existing rocks from the same cause? But, they say, the various fossils found in these rock formations, determine their precedence and age. Can any Geologist determine from appearances a created fossil from one which followed the laws of cause and effect? If two men were presented to him, the one created and the other reproduced by the law of cause and effect, could he tell from appearances which was which?

The assumption that God did not make the fossil as He made all other things which are reproduced, is the vital and controlling assumption of the so-called science of Geology, and until it can be shown otherwise, Geology has no standing as a science further than simple mineralogy.

In discussing the Geologic theory, we are aware that we run counter to the teachings in many institutions of learning and the opinions of many learned and scientific men; and on the other hand, there is probably an equal number who do not accept the theory. Nothing but the

necessity of a full discussion of the subject in hand, has led to a reference to the theory at all. The opinion, however, of one man, will probably not produce a ripple on men's convictions in the premises

EVOLUTION.

A theory that claims as its salient point that God did not make the created man in full and perfect form as he is now on earth, but experimented by first creating what had no semblance to a man, and by degrees and thousands of years trying, brought forth something resembling a man, and then jumping the chasm of the "missing link," seize on to other forms still more resembling man, till the real man is finally reached and made in the image of God, is at least not a concluded theory, as the missing link is still wanting.

The theory is degrading to the wisdom of God's design and power to execute that design, and lowers Him to that of an experimentalist, placing Him in the same rank with the student sculptor, who at first moulds his clay into fancied forms, and after years of labor and trials is finally enabled to arrive at his original design of exactness in beauty of the human being, after the image of God.

Evolution is an attractive word, and it is attractive because it is a true term, if no other meaning is attached to it, which it does not deserve. All things are evolved from the hand of God, or by reproduction in type. But the deduction from this theory is, that types have been evolved from other and distinct types, till a perfect type in the present complete form of man was obtained. Thus God's design to make man, started, as is claimed, in a type of the Molusk, and by successive jumps to other types till the monkey type was reached, and then again, by successive jumps in the monkey types to the highest type of the monkey races.

Unable to go further and show that man is a monkey or a monkey a man, the theorists acknowledge that the link-type to do this is wanting, and here they are compelled to acknowledge Scripture teachings and the law of cause and effect, that God did make man, and did do so in the manner therein set forth. It may be a matter of pride for those favoring the theory of evolution, to boast of their aristocratic ancestors having been evolved from this monkey and snail business, but to those who regard this theory as humiliating to the power of God, and as violating all His Natural Laws upon the subject, it is regarded as a criminal libel against

Him. Those Christians who love the Saviour, are overcome with disgust at the bare announcement, that He, the purest, and most exalted conception by God of the human form, should have sprung from the lowest animal type of His creation.

That there have been improvements in types will be acknowledged by all, and that these improvements have naturally altered the original forms. But there is a material difference between improvement in type, and evolution of one type from another and distinct type. Improvement in type does not make a new type, no more than the cleaning of a rusty stove makes a new stove.

Creation-making is the assumption of the powers of God. We shall never know why He made this or made that, nor determine the reason or manner of making each individual thing, except so far as such thing is a necessary element of the whole. It would be truly gratifying if we could have one uniform Bible for all Christian churches, and until we do, there will be a suspicion resting, that many of them or some of them is wrong, and this suspicion and uncertainty will continue to the detriment of mankind, until all Christendom

shall have a Bible bereft of apparent errors, and which shall coincide and agree with the Bible of Nature, the only source of exact knowledge we have. The intelligence and progress of the Nineteenth Century would seem to demand a change.

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